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Southern Folklore Quarterly

A Publication devoted to the historical and descriptive study of
folklore and to the discussion of folk material
as a living tradition

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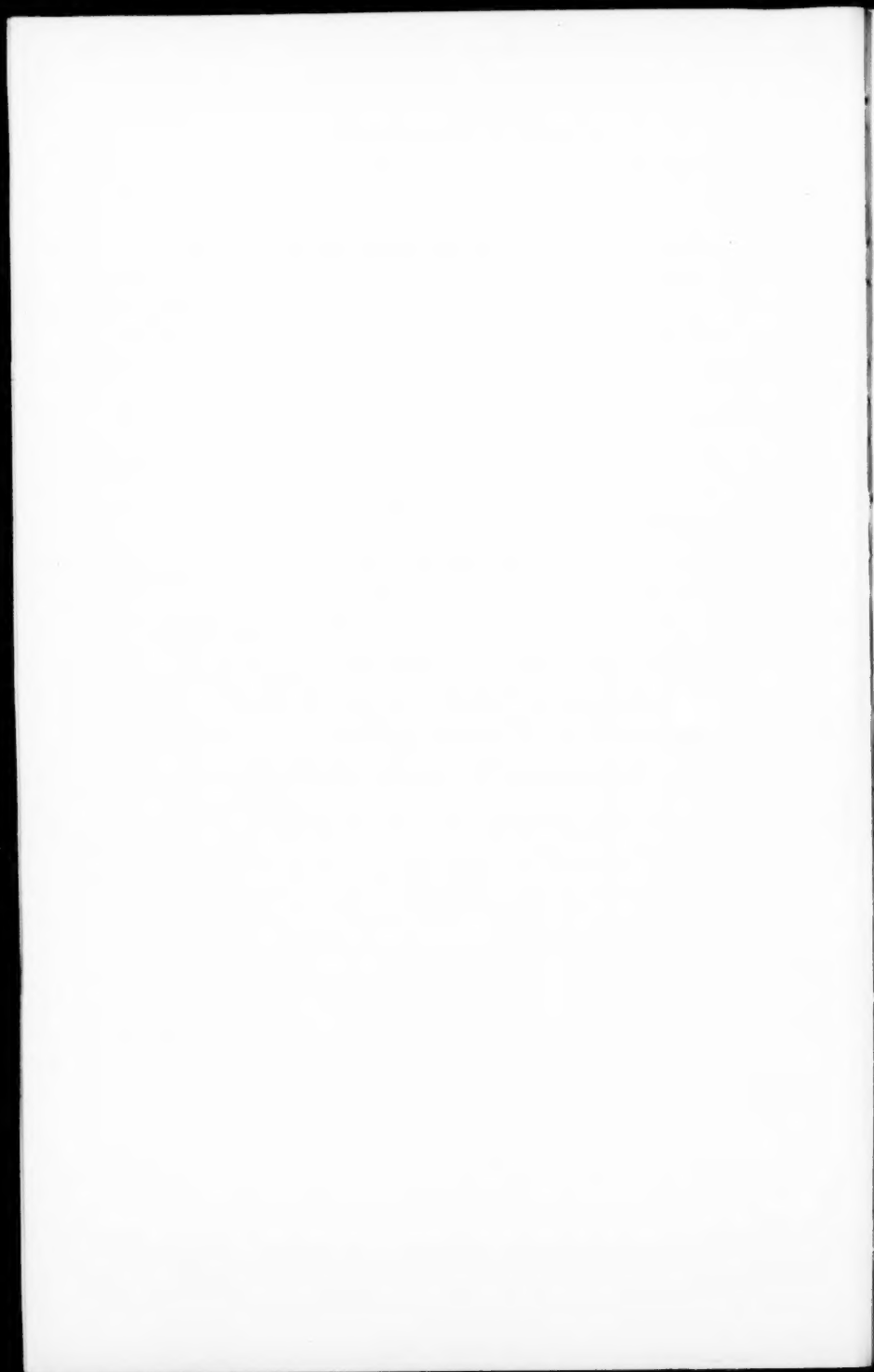
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SEVEN AND NINE HOLES IN MAN *

by

William A. Kozumplik

In Chapter XXIV of *Ackermann aus Böhmen*, "Death" makes a curious allusion to the holes in man's body:

Let him note who so desires: each completely endowed human being has nine holes in his body, from which flows such displeasing and unclean filth that nothing could be more dirty.¹

This concept of holes in the body of man occurs not only in "Kunstliteratur", but also in the popular tradition of many peoples. In the latter it very frequently appears in riddle-form, as, for example, in the following simple Estonian queries:

Seven openings in a block? —Head,²

A block with nine holes? —Man;³

or in this Swiss example:

Wit lieber sibe Löcher im Kopf, oder gar e keis?
—"Keis". —Aso wit keini Auge und keini Ohre und
kei Nase und kei Mul.⁴

* Originally submitted to the Committee on the Chicago Folklore Society Prize, this study, under the title, "Seven Holes in the Head", won the prize for 1940. In its present form the study owes much to the direction and critical assistance of Mr. John G. Kunstmann and Mr. Archer Taylor.

¹ See A. Bernt-K. Burdach, *Der Ackermann aus Böhmen*, "Vom Mittelalter zur Reformation. Forschungen zur Geschichte der deutschen Bildung," III, 1, (Berlin, 1917), pp. 55-56: "Es merke wer da welle: ein iegliches ganz gewurktes mensche hat neun locher in seinem leibe, aus den allen fleusset so vnlustiger vnd vnreiner vnflät, das nicht vnreiners gewesen mag."

² E. Lönnrot, *Suomen kansan Arwoituksia ynnä 189 Wiron arwoituksen kanssa* (Helsinki, 1851), p. 117, no. 1599.

³ *Ibid.*, p. 149, no. 2014, and variant, p. 151, no. 2048.

⁴ Anon., *Baslerische Kinder- und Volksreime* (Basel, 1857), p. 79.

The concept of the seven and nine holes in man⁵ has a long and interesting history. It was a familiar theme in Oriental antiquity and recurred frequently throughout the ages, both in Asia and Europe, in "Kunstliteratur" as well as in popular tradition. In modern times, the notion seems to be an integral part of the popular tradition of the peoples of Europe and those who border on its periphery. Sufficient evidence based on considerations of the chronological sequence, the geographical distribution, and, too, the style of the occurrences, has been assembled; this evidence, moreover, seems to warrant the assumption that the notion originated in ancient India⁶ and was disseminated westward from the Orient into Europe. If this be correct, it would seem, then, that the concept of holes in man, nine in his body and seven in his head, must be added to that large body of material consisting of customs, practices, institutions, etc., that has found its way from India to Europe.

⁵ In this study, the phrase, "concept of holes in man", means the nine holes in the body of man and the seven holes in his head. Occurrences which have to do with individual holes, viz., the eyes, the mouth, the ears, the nostrils and the privy parts, are excluded. It is rather improbable that occurrences of this kind represent a corruption of the concept of holes in man. The eyes, the mouth, the privy parts have always been popularly known as holes. The student of medieval literature is well acquainted, for example, with this type of expression, "Er bohrt gern Löcher (mit dem eilften Finger = *membrum virile*) in anderer Leute Haut"; cf. K. F. W. Wander, *Deutsches Sprichwörter-Lexikon*, III (Leipzig, 1873), col. 218, no. 129, s.v., "Loch". Wander is especially rich in this kind of material; cf., for example, "mouth", *loc. cit.*, col. 215, nos. 52, 63, col. 218, no. 135, col. 220, no. 2; "eye", col. 215, no. 47; the privy parts, col. 213, no. 7, col. 214, nos. 32 and 33, col. 215, nos. 46, 58, 59, 65, and 67, col. 219, no. 160; Vol. V (1880), col. 1564, no. 215; "nose", Vol. V, col. 1564, no. 207; also E. Heider, "Samoanische Rätsel (O tupua faa Samoa)", *Archiv für Anthropologie*, XLII (N. F., XIV; 1915), p. 135, No. 132. Individual holes also occur frequently in riddles. Thus the Mauritian describes the nostrils as "Deux fours de campagne au milieu d'une plaine?" (C. Baissac, *Le folklore de l'île Maurice*, "Les littératures populaires de toutes les nations," XXVII [Paris, 1888], p. 406), while the Hawaiian refers to his nose in this manner: "My house, it has one rafter and two doors," and "My house, it has one post and two doors" (H. P. Judd, *Hawaiian Proverbs and Riddles*, "Bernice P. Bishop Museum", Bulletin 77 [Honolulu, 1930], p. 83, nos. 187 and 189), and to his nostrils as "My house with two rooms and two foreigners[?]" (*Ibid.*, p. 82, no. 177). A German riddle regards the eye as a door: "Es ist eine kleine Türe aber die ganze Welt kann da durch gehn" (A. Bonus, *Rätsel, I: Die Sammlung* [Munich, 1907], p. 89). Cf. also: "The eyes are the windows of the body" (J. Long, *Eastern Proverbs and Emblems Illustrating Old Truths* [New York, n. d.], p. 49), and "Das Auge ist ein Fenster mit der Aussicht ins Herz" (M. Wickerhauser, *Wegweiser zum Verständnis der türkischen Sprache. Eine deutsch-türkische Chrestomathie* [Vienna, 1853], p. 10). For excellent material of the same nature, see Grimm's *Deutsches Wörterbuch*, I, col. 800, § 23, s.v. "Auge"; VI, col. 1096, § 9, s.v. "Loch"; VII, col. 1191, § ii, 3, s.v. "Öffnung"; XI, 1, i, col. 396, § 2 d, s.v. "Thor"; XI, 1, i, col. 463, § 3 e, s.v. "Thür".

⁶ In a recent article ("Problems in the Study of Riddles", *Southern Folklore Quarterly*, II [1938], p. 8), Archer Taylor suspects that the concept of holes in man in riddle-form is ultimately derived from Sanskrit religious ideas.

The concept of holes in man is often, and in the oldest occurrences characteristically, associated with religious materials. Thus it occurs frequently in Sanskrit writings. Religious law, for example, expressly forbade the Brahmin to so much as touch, without pressing cause, any of the openings of his body.⁷ On the other hand, because of the great magical strength that resulted, it was urged that the Brahmin sprinkle certain parts (also openings) of his body, especially the holes in his head with a special kind of water. The desired effect of this ablution was that it prevented foreign, unclean matter from entering the body.⁸ Ordinary water would not do, for such water was full of matter that brought bad health. It is because of this that the Brahmin was forbidden to bathe naked or to duck his head under water, since the unhealthy matter might very easily enter his body through the nine holes (or doors, openings, clefts, passages, gates) in it.⁹ Even in the ritual for the dead, the holes in the body played an important role with the ancient Brahmin, for it was his belief that the soul of the dead person left the corpse through one of the openings,—the soul of the good Brahmin through one of the holes above the navel, and the soul of the bad Brahmin through one of the openings below the navel.¹⁰ This explains the custom of stopping up all the holes of the corpse, except one in the head—usually one of the nostrils, so that the soul (assuming it to be the soul of a good Brahmin) might more readily depart for its heavenly reward.¹¹ The holes in man also played an important role in the daily life of the ancient Persian. Thus religious law prescribed, for instance, that a Persian woman, who had given birth to a still-born child, had

⁷ J. J. Meyer, *Über das Wesen der altindischen Rechtsschriften und ihr Verhältnis zu einander und zu Kautilya* (Leipzig, 1927), p. 368, note 1 to p. 367; see also T. Zachariae's review of this work in *Zeitschrift für Volkskunde*, XXXIX (1930), p. 109.

⁸ J. J. Meyer, *op. cit.*, pp. 156 and 367 and note 1 on p. 367.

⁹ *Ibid.*, p. 18, note; p. 367, note; J. J. Meyer, *Das Weib im altindischen Epos. Ein Beitrag zur indischen und zur vergleichenden Kulturgeschichte* (Leipzig, 1915), p. 196, note; J. J. Meyer, *Hindu Tales. An English Translation of Jacobi's Ausgewählte Erzählungen in Maharashtra* (London, 1909), pp. 203-204, note 3.

¹⁰ J. J. Meyer, *Das Weib etc.*, pp. 186-187, note 5.

¹¹ J. J. Meyer, *Über das Wesen der altindischen Rechtsschriften etc.*, p. 367.

The belief that the soul leaves the corpse through one of the nostrils appears logically to be bound up with the widespread belief that at birth man's soul originally entered his body through one of the nostrils. Very likely this belief is in some way connected with the biblical story of the creation of the first man, Adam; namely, that God "breathed into his nostrils the breath of life: and man became a living soul." (Genesis, 2:7; see also K. Knortz, *Der menschliche Körper in Sage, Brauch und Sprichwort* [Würzburg, 1909], p. 106).

to rinse the nine openings of her own body with a solution of ashes and cow's urine.¹²

In Christian materials, the theme of holes in man is also familiarly used. The earliest occurrence known to me is an eighth-century Latin hymn in which the singer begs God to protect him; here ten well-fashioned gates in man's body are mentioned:

Tege totum me cum quinque sensibus
et cum decem fabrefactis foribus,
ut a plantis usque in verticem
nullo membro foris aegrotem.¹³

The moralist in the Middle Ages often made use of the concept of holes in man, presumably to attract and hold the attention of the auditor or reader. Quite naturally, Christianity put its impress on the notion. Thus, a tenth-century Old High German paraphrase of Genesis warns against the evil that may flow from improper use of the eyes, mouth, etc.:

Er [Gott] têt an dem anlutzze
siben locher nutze:
zuei an den oren,
daz er [der Mensch] muge horen,
ioch zuei ougen,
daz er sehe die getougen,
zuei an der nase,
daz er stinchen muge,
in deme munde einez,
so nutze nist neheinez.¹⁴

Very similar is a Middle High German variant:

Er gap dem anlutzze siben locher nutzze:
zwei an den oren daz er mage gehören;
zwei an den ögen daz er saehe die gotes tōgen;

¹² M. Duncker, *Geschichte des Alterthums*, II (Berlin, 1855), p. 392; cf. also W. L. Holland, "Die neun Höhlen des Körpers", *Orient und Occident*, I (1862), p. 196.

¹³ F. J. Mone, *Lateinische Hymnen des Mittelalters*, I (Freiburg i. B., 1853), p. 368, no. 270, "Hymnum luricae", ll. 81-84.

¹⁴ V. Dollmayr, *Die altdeutsche Genesis nach der Wiener Handschrift*, "Altdeutsche Textbibliothek", XXXI (Halle, 1932), p. 8, ll. 237-246. Cf. also E. G. Graff, "Metrische Bearbeitung eines Theils des ersten Buchs Moses", *Diutiska*, III (Stuttgart, Tübingen, 1829), p. 44; A. H. Hoffmann von Fallersleben, *Fundgruben für Geschichte deutscher Sprache und Litteratur*, II (Breslau, 1837), p. 13, ll. 36-40. One of the two remaining holes is alluded to further on (cf. Graff, *op. cit.*, p. 46: "Niderhalb des magen. get ein wazzar saga. in die platerun. untir zuisken hegedrosen. daz wir daz niene nennen. da wir mite chinden. da machent sunde. daz uns daz dunchet scande").

zwei an der nas da mit er smechehende was,
in dem munde einez: mit nutzzzen ist deheinez.¹⁵

In a Middle High German sermon on Luke II, 21, attention is drawn to the "windows" of the head through which death enters:

§ 31. vnseriv venster daz sint div oren, div Nas, div augen vnd der munt. § 32. So wir vnnutziv dinch, suntlichev dinch, gern horen; so get der tode da ze vnseren oren venster in. § 33. swenne wir vns svntlichev smah durch werltlichev dinch machen; so get der tot datz dem venster der nasen in ze der sele. § 34. also tuot er auch da ze den augen, vnd ze dem munde.¹⁶

A very similar thought is expressed in Early Middle English homiletic works. More picturesque than the above German parallels, these English religious writings describe the nine holes in man as gates through which the devil [and death] may enter the body [and soul] if the holes are open to evil:

... again, the adder creeps secretly; so doth the devil. When he findeth man's heart empty of right belief and of true love, he seeketh until he findeth an opening, and secretly sneaks therein; at the eyes, if they be open to behold aught idle or unprofitable; at the ears, if they are open to listen to what is idle or unprofitable; at the nose, if it is open to sniff up illicit smells; at the mouth, if it is open to speak amiss; or in eating or drinking to do amiss; at the privy parts, if they be ready for lascivious deeds.¹⁷

¹⁵ J. Diemer, *Genesis und Exodus nach der Miltstätter Handschrift*, I (Vienna, 1862), p. 5, ll. 12-16.

¹⁶ K. Roth, *Deutsche [!] Predigten des XII. und XIII. Jahrhunderts, aus gleichzeitigen Handschriften zum erstenmale herausgegeben und erläutert*, "Bibliothek der gesamten deutschen National-Literatur von der ältesten bis auf die neuere Zeit", I. Abth., Bd. XI, I. Th. (Quedlinburg, Leipzig, 1839), p. 27. Our passage is taken from the fourth sermon which is called: "Auf die Beschneidung des Herrn. Predigt über Lukas II, 21, ergänzt aus einer münchener Handschrift [Cod. germ. monac. 74, p. 44]."

¹⁷ Trinity Homily XXX ("Be Strong in War"); cf. *Old English Homilies and Homiletic Treatises of the Twelfth and Thirteenth Centuries*, Second Series, ed. by Richard Morris, "Early English Text Society", no. 53 (London, 1873), p. 190 [Middle English text on p. 191]. A variant is in Lambeth Homily XVI ("Be Strong in War"), in *Old English Homilies and Homiletic Treatises of the Twelfth and Thirteenth Centuries*, First Series, ed. by R. Morris, "Early English Text Society", nos. 29 and 34 (London, 1868), p. 152 [Middle English text on p. 153]. I am indebted to Howard Merroney for my Middle English references.

Reminiscent of this and the other medieval passages, without however there necessarily being any direct connection between them, is the poem by Walther von der Vogelweide in which he exhorts man to guard well his tongue, his eyes, his ears (cf. W. Wilmanns, ed., *Walther von der Vogelweide* [Halle a. S., 1883],

This Early Middle English homily continues:

Hae sunt autem v. portae mortis, per quas ingreditur auctor mortis ut occidat et efferat mortuos; at these five gates goeth in the worker of death and therein acts.

It is clear that the five gates here total nine openings. Very likely the phrase "five gates" is a result of contamination or confusion with the five senses, which are often depicted as openings, gates, doors, etc. Thus, for example, in the thirteenth century Middle High German poem, *Der wälsche Gast*:

Jā hāt ieglich man und wip
vūmf tür in sinem lîp.
ein ist gesiht, diu ander gehoerde,
diu dritte wāz, diu vierde gerüerde,
die vūmfen ich gesmac heiz.

Die vūmf tür heizent vūmf sin.¹⁸

A transitional stage in the aforementioned process of contamination might well be represented by a passage taken from another Early Middle English homily; here the phrase "five gates" stands for "seven openings":

... when the soul seeketh to go out of her body she
closeth to her five gates and penneth them full fast, and
depriveth them of their functions which they before
enjoyed; the eyes their sight, the ears their hearing,
the nose its sniffing (snivelling), the mouth its smelling,
the teeth their grinding, and the tongue its speech. . . .¹⁹

And similarly, in yet another Early English work, the *Ancren Riwele*, five holes in the face are the gates to three senses:

pp. 324-326), and the epigram by the well-known seventeenth century writer of epigrams, Friedrich von Logau,

Aug' und Ohren sind die Fenster und der Mund die Thür ins Haus;
Diese, wann sie wol verwahret, geht nichts Böses ein und aus

(Gustav Eitner, ed., *Sinngedichte von Friedrich von Logau*, "Deutsche Dichter des siebzehnten Jahrhunderts" [Leipzig, 1870], p. 56, § 169.)

¹⁸ H. Rückert, *Der wälsche Gast des Thomasin von Zirclaria*, "Bibliothek der gesammten deutschen National-Literatur", XXX (Quedlinburg, Leipzig, 1852), p. 257, ll. 9449-9453, and p. 258, l. 9473. In this connection, the senses as "doors", cf. the riddle: "Es gibt ein wunderschönes und nützliches Haus mit fünf Türen. Ant.: Der Mensch mit seinen fünf Sinnen"; see E. Heider, "Samoanische Rätsel (O Tupua faa Samoa)", *Archiv für Anthropologie*, XLII (N. F., XIV; 1915), p. 135, no. 129.

¹⁹ Trinity Homily XXIX ("St. Andrew"), *Old English Homilies and Homiletic Treatises etc.*, Second Series, ed. by R. Morris, "Early English Text Society", no. 53 (London, 1873), pp. 180, 182.

... but keep thy hearing, thy speech, and thy sight within; and shut fast their gates—mouth, eyes, and ears.²⁰

With respect to the source of the notion of holes in man as revealed in these religious writings, it is very probable that it is to be found in the works of the Church Fathers, for the nine holes occur frequently in their works.²¹ In his "De opificio Dei", Lactantius, for instance, enumerates the seven holes in a similar manner as they are listed in the Old High German and Middle High German texts (see above, pp. 4-5):

... sic in capite, quod totius diuini operis quasi culmen est, & auditus in duas auras, & visus in duas acies, & odoratio in duas nares a summo artifice diuisa est. . . . Oris quoque species, & rictus ex transuerso patefactus, quam vtilis, quam decens sit, enarrari non potest. . . .²²

Furthermore, Lactantius was well acquainted with the works of Hermes Trismegistos, particularly his medical writings, in which man is described as having nine openings.²³

In the Middle Ages the concept of holes in man occurred not only in purely religious works (see above, pp. 4-7), but also in poems of a didactic nature. However, the medieval occurrences that I have found are restricted to German didactic works. Here, too, as in the above Middle High German and Old High German religious texts, the holes are described as avenues out of which little good flows. Thus, in the *Renner* of Hugo von Trimberg:

Nevn venster ein iglich mensch hat
vz den seltē iht reines gat.
Nase vñ auge, oren vñ mvnt

²⁰ J. Morton, ed., *The Ancren Riwle: a Treatise on the Rules and Duties of Monastic Life*, in "Works of the Camden Society", LVII (for 1852; London, 1853), p. 105.

²¹ Cf. A. Hübner, "Das Deutsche im Ackermann aus Böhmen", *Sitzungsberichte der preussischen Akademie der Wissenschaften. Phil.-hist. Klasse*, XVIII (1935), p. 393, note 1.

²² *Lucii Coelii siue Caecilii Lactantii Firmiani Opera omnia, quae supersunt. Io. Georgius Walchius recensuit et criticis commentariis cum aliorum, tum suis ad modum Io. Minellii illustravit* (Lipsiae, 1715), p. 1019. More readily available are perhaps J.-P. Migne, *Patrologia latina*, VII (Paris, 1844), cols. 42 and 43; *Des Luc. Cael. Firm. Lactantius Schriften*, "Bibliothek der Kirchenväter", XXXVI (Kempten, Munich, 1919), p. 255, § 10 ("Gottes Schöpfung", translated by A. Knappitsch). See also A. Weller, *Die frühmittelhochdeutsche Wiener Genesis nach Quellen, Übersetzungsart, Stil und Syntax*, "Palaestra", CXXIII (Berlin, 1914), p. 43.

²³ See S. Brandt, "Über die Quellen von Lactanz' Schrift *De opificio dei*", *Wiener Studien. Zeitschrift für classische Philologie*, XIII (1891), pp. 255-292.

Habent siben venst', zwei sint vns kvnt,
Die die deuvnge weisent abe
Nach menschen natürlicher labe.²⁴

Likewise in Freidank's *Bescheidenheit*:

Niun venster ieslich mensche hat,
von den lützel reines gat.
diu venster obe und unde
müent mich zaller stunde.²⁵

And in *Ackermann aus Böhmen* (see above, p. 1):

Es merke wer da welle: ein iegliches ganz gewurktes
mensche hat neun locher in seinem leibe, aus den allen
fleusset so vnlustiger vnd vnreiner vnflat, das nicht
vnreiners gewesen mag.

Since the author of the *Ackermann* probably knew Hugo von Langenstein's *Martina*, it is quite likely, as Burdach suggests,²⁶ that the *Martina* was the source for the passage in *Ackermann*. It is observed in the *Martina*:

Daz vil vnreine harn
Fluzit von dir alle stunt
Als vns allen ist kvnt
Gedenkint tumben toren
Waz gat vz den oren

Nv vnd zallir friste
Uon vnreinem miste
Och gat ane lovgen
Die von dinen ovgen
Vnflates widerzeme

²⁴ *Der Kenner. Ein Gedicht aus dem XIII. Jahrhunderte, verfasst durch Hugo von Trimberg*, III (Berlin, 1904; facsimile-impression of the 1833 edition [Bamberger historischer Verein]), p. 255, ll. 23152-23157.

²⁵ W. Grimm, *Vridankes Bescheidenheit* (Göttingen, 1834), p. 21, ll. 11-14. See also "Über Freidank", *Kleinere Schriften von Wilhelm Grimm*, ed. by Gustav Hinrich, IV (Gütersloh, 1887), p. 63; H. E. Bezzenberger, *Fridankes Bescheidenheit* (Halle, 1872), p. 301; W. L. Holland, "Die neun Höhlen des Körpers", *Orient und Occident*, I (1862), p. 196. In his note on this particular passage in *Bescheidenheit*, Wilhelm Grimm refers to a certain passage in Christian Weise's *Erznarren* (cf. W. Grimm, *Kleinere Schriften*, IV, p. 63); but elsewhere (*Deutsches Wörterbuch*, I, col. 800, § 23, s.v. "Auge") the passage in *Erznarren* is connected with dice-throwing. The passage in question is:

Zu wünschen wäre es, dass . . . die jungen Studenten nicht in dergleichen Theoretische Irthümer führten, sondern vielmehr den *usum* in den höhern *disciplinen* zeigten, und in den andern *adiaphoris* einen ieglichen bey seinen neun Augen liessen.

Cf. Christian Weise, *Die drei ärgsten Erznarren in der ganzen Welt*, ed. by Wilhelm Braune, "Neudrucke deutscher Litteraturwerke des XVI. und XVII. Jahrhunderts", III, 1 (Berlin, 1917), p. 309. Burdach further states (pp. 293 ff.) that the author of *Ackermann* knew the writings of Lactantius and the alchemical, astrological, and medical works of Hermes Trismegistos.

²⁶ A. Bernt-K. Burdach, *Der Ackermann aus Böhmen*, "Vom Mittelalter zur Reformation", III, 1 (Berlin, 1917), p. 309. Burdach further states (pp. 293 ff.) that the author of *Ackermann* knew the writings of Lactantius and the alchemical, astrological, and medical works of Hermes Trismegistos.

Vnd gar vngeneme
Och merke in dinem sinne
Waz von der nasen rinne
Dar ab vns vnwillet
Dnd die nature villet
Gedenke alle stunde

Waz von dinem munde
Unflates vf die erde
Von dir geworfen werde
Och merke vnverdrossen
Waz hie komme geflozen
Von dines libes porten. . . .²⁷

Again, it is not impossible that the patristic writings were the ultimate source of this passage in the *Martina*, as well as of the passages in *Bescheidenheit* and *Renner*.

Finally, a sixteenth-century French tract on the discipline of divine love refers to the seven holes in this curious fashion:

Et comme est le monde gouverné par et selon les sept planetes du ciel, aussi il y a au chef humain sept trous, entrées et issues pour gouverner le corps sensiblement; deux ès yeux, deux aux oreilles, deux au nez, et un à la bouche, par lesquelles l'âme fait ses opérations corporelles et spirituelles.²⁸

It is worthy of note that this notion of holes in man which had a religious coloring in India retained that coloring into the fifteenth century in England and Germany, and into the sixteenth century in France.

The theme of holes in the body of man was not restricted in its use to religious context. It occurs very early in profane literature. The great epic of India, the *Mahabharata*, for example, which in its present form dates from about 200 B. C. to A. D. 200,²⁹ refers to man's body both as a city with nine gates:

The self-restrained embodied self (man), renouncing all actions by his mind, (but performing actions by his body) lives at ease within the city [*pura*] of nine gates, (his body) doing nothing and causing nothing to be done.³⁰

²⁷ *Martina*, von Hugo von Langenstein, ed. by A. von Keller, "Bibliothek des litterarischen Vereins in Stuttgart", XXXVIII (Stuttgart, 1856), pp. 311-312, ll. 64-85.

²⁸ *Le Livre de la Discipline de l'amour divine* (Paris, 1519). I quote from [Gustave Brunet], *Curiosités théologiques par un bibliophile* (Paris, 1861), p. 317. Can there be any connection between this and the "seven senses (due to planets)", a notion which E. W. Hopkins found in Greek literature? Cf. E. W. Hopkins, *The Holy Numbers of the Rig-Veda*, in "Oriental Studies. A Selection of Papers Read Before the Oriental Club of Philadelphia, 1888-1894" (Boston, 1894), p. 157.

²⁹ See E. W. Hopkins, *The Great Epic of India: Its Character and Origin* (New York, London, 1901), p. 398.

³⁰ M. N. Dutt, ed., *A Prose English Translation of The Mahabharata (Translated Literally From the Original Sanskrit Text)* (Calcutta, 1897), p. 39 [Book

and as a sacred edifice with nine doors:

This sacred edifice of nine doors is endued with all these existences. That which is high above them, *viz.*, the Soul, dwells within it, pervading it all over.³¹

Furthermore, an early Sanskrit philosophical drama likens the body of man to a dwelling-place with nine gates:

Und durch Manas . . . liess sie neunthorige Wohnungen bilden.³²

In the 449th Night of the *Thousand and One Nights*, the physician asks the old woman how man was created, how many veins, bones, [holes], etc., he possessed; her answer in part is:

There were created for him [Adam] seven doors in his head, *viz.*, the eyes, the ears, the nostrils, and the mouth, and two passages, before and behind.³³

An allusion to holes in man occurs in yet another Oriental work. A fourteenth-century Turkish Alexander Romance,³⁴ the *Iskender-Nāme* of Ahmedi,³⁵ enumerates twelve gates in the body of man:

VI ("Bhishma Parva"), 29, 13; here "mine gates" is obviously a typographical error]. Cf. also J. J. Meyer, *Das Weib im altindischen Epos* (Leipzig, 1915), p. 186, note 5. In P. C. Roy's edition (*The Mahabharata of Krishna. Dwaipayana vyasa Translated Into English Prose*, VI [Bhishma Parva]; Calcutta, 1887), see p. 96 and note.

³¹ *The Mahabharata*, XII (Canti Parva), 210, 38; Roy's edition, *op. cit.*, Canti Parva, II (Calcutta, 1891), p. 136. J. J. Meyer (*Das Weib etc.*, p. 186) translates "die heilige Stadt mit den neun Toren".

³² B. Hirzel, ed., *Prabodhatschandrodaya, oder, der Erkenntnismondaufrag. Philosophisches Drama von Krishnamisra* (Zürich, 1846), p. 13.

³³ R. F. Burton, *A Plain and Literal Translation of the Arabian Nights' Entertainments etc.*, V (n. p., n. d.), p. 218. Cf. also [Hammer-Zinserling], *Der Tausend und Einen Nacht noch nicht übersetzte Märchen, Erzählungen und Anekdoten, zum erstenmale aus dem Arabischen in's Französische übersetzt von Joseph von Hammer [—Purgstall], und aus dem Französischen in's Deutsche von Aug. E. Zinserling*, I (Stuttgart, Tübingen, 1823), p. 235; M. Henning, *Tausend und eine Nacht aus dem Arabischen übertragen*, VIII, (372.-462. Nacht), "Reclams Universal-Bibliothek", nos. 3829, 3830 (Leipzig, n. d.), p. 167.

³⁴ Cf. E. J. W. Gibb, *A History of Ottoman Poetry*, I (London, 1900), pp. 268, 269.

³⁵ Ahmedi's *Iskender-Nāme* is still unpublished (cf. E. J. W. Gibb, *op. cit.*, p. 268, note; a manuscript copy of this Turkish work is in the hands of Lewis V. Thomas of the Oriental Institute [University of Chicago]; he intends to edit it in the near future). For a synopsis of Ahmedi's work, see F. Wolf, "Ueber einige noch unedirte Gedichte des Mittelalters von Alexander dem Grossen. Aus den Handschriften der k. k. Hofbibliothek und der St. Marcus-Bibliothek zu Venedig," *Jahrbücher der Literatur*, LVII (1832), "Anzeige-Blatt für Wissenschaft und Kunst", pp. 2-13; cf. also H. Weismann, *Alexander, Gedicht des zwölften Jahrhunderts vom Pfaffen Lamprecht*, II (Frankfort-on-Main, 1850), pp. 593-607. It has been claimed (see H. Weismann, *op. cit.*, p. 591) that Ahmedi

... die 12 Thore [sind]: 2 Augen, 2 Ohren, 2 Lippen, 2 Nasenlöcher, Nabel, Mund und 2 Ausscheidungswegen.³⁶

The occurrence here of lips as "gates" is unique,³⁷ but the navel is elsewhere considered as a gate or opening in man's body, as, for example, in the Hebrew riddle below, p. 13.

The holes in man do not seem to play a role in the fable, märchen, and proverb. The notion of holes in man does occur at least once in children's songs (see below, p. 21). This occurrence, however, is intimately connected with, and no doubt owes its origin to, the children's riddles about the holes in man's head (cf. below, p. 21). It is in the riddle that we very often meet the notion of holes in man. This is only natural, for obviously the nine holes in the body of man—seven in his head—afford excellent and natural material for riddles. These riddles occur frequently throughout the ages and enjoy a wide geographical distribution. The earliest examples of the holes in

translated the famous Persian *Iskandar-Nāma* of Nizāmi (written 1191 A. D.; cf. E. G. Browne, *A Literary History of Persia, II: From Firdausi to Sa'di* [Cambridge, 1928], p. 400. But a comparison of both books of Nizāmi's work with Ahmedi's reveals that the Turkish poem is in no wise a mere translation of Nizāmi's work. In fact, Ahmedi Alexander romance has little beyond the name and the general subject in common with Nizāmi's celebrated poem (cf. E. J. W. Gibb, *op. cit.*, pp. 268-269), for the former is a pantheon of poetry which contains not only the story of Alexander, but also the history of the whole Orient before and after Alexander, from the time of the first Persian kings to the time of the author, plus the entire philosophy and theology of Islam (cf. F. Wolf, *op. cit.*, pp. 1-2).

Nizāmi's Alexander romance consists of two books, the *Iqbāl-nāma*, or "Book of (Alexander's) Fortune" and the *Khīrad-nāma*, or "Book of (Alexander's) Wisdom". The former, Book I, has been translated into English by H. W. Clarke under the title, *The Sikandar Nama, e Bara, or Book of Alexander the Great* (London, 1881); the translation of the title should be "The Book of Alexander (the Great's Journeys) on Land". Book II exists only in Persian; see the *Sikandarnāmah i Bahri* (i.e., "The Book of Alexander [the Great's Voyages] by Sea"), fasc. I ed. by A. Sprenger and A. M. Shoostere, in "Bibliotheca Indica", XVI, no. 43 (Calcutta, 1852); fasc. II ed. by Maulawi Aghā Ahmad 'Alī, in "Bibliotheca Indica", New Series, no. 171 (Calcutta, 1869); Professor Martin Sprengling of the Oriental Institute (University of Chicago) has been kind enough to read this Persian edition for me.

³⁶ F. Wolf, *op. cit.*, p. 7; H. Weismann, *op. cit.*, p. 601. See also E. J. W. Gibb, *op. cit.*, p. 273.

³⁷ If the analogy to the mouth and two lips as three "gates" were carried out, then the four eyelids and the two eyes would constitute six gates, four more than are listed in the above example. The lips (and the eyelids), it is true, are more gate-like than the mouth, the ears, the nostrils. Our example, consequently, may well represent partial confusion of the two notions, hole and gate. In this connection, Dr. Nabia Abbott of the Oriental Institute (University of Chicago) tells me that the nipples of the breast occur frequently in Oriental literature in the sense of "hole" or "opening", and that the nipples often occur in an enumeration of the holes in man's body.

man's body in riddle-form are Oriental, one Persian, the other Hebrew. Without doubt the older of these is the Persian riddle, since it was definitely known in Sassanian times (A. D. 226-652); it may well be as old as 300 B. C.³⁸ In answer to "Which are the nine?", the ninth of ten questions which comprise the thirteenth riddle, Gōsht-i Fryānō replies to Akht, the sorcerer, that the nine are the nine openings in the bodies of men.³⁹ The Hebrew riddle is found in the Yemenite *Midrash Hachephez* which dates from the early part of the fifteenth century. Although the riddles here are very probably of much greater antiquity, they can hardly be older than the tenth century.⁴⁰ The Queen of Sheba propounds this riddle⁴¹ to Solomon:

³⁸ That is, towards the end of the Achaemenian period. See E. W. West, *The Tale of Gōsht-i Fryānō* (= Appendix I of *The Book of Arda Viraf* [*Ardā-Viraf nāmā*], *The Gōsht-i Fryānō, and Hadokt-Nask*, ed. by Martin Haug and E. W. West [Bombay, London, 1872]), p. lxxvi. Cf. also F.-A. Coelho, "Notas e paralelos folklóricos, II—As doze palavras retornadas", *Revista Lusitana*, I (1887-1889), p. 253; R. Köhler, "Die Pehlevi-Erzählung von Gōsht-i Fryānō und der kirgisische Büchergesang 'Die Lerche'", = *Kleinere Schriften*, III (Berlin, 1900), p. 369; W. Schultz, "Rätsel", in Pauly-Wissowa's *Real-Encyclopädie der classischen Altertumswissenschaft*, II, 1, i (Stuttgart, 1914), col. 87; A. Taylor, "Formelmärchen", in *Handwörterbuch des deutschen Märchens*, II, 3 (Berlin, Leipzig, 1935), p. 171, § 5. Köhler's reference (*op. cit.*, p. 368, note) to Grisebach's *Chinesische Novellen*, as far as I am able to determine, has nothing to do with the holes in the body of man; cf. Eduard Grisebach, *Chinesische Novellen* [von Kün-ku-ki-kuan]: *Die seltsame Geliebte; das Juwelen-kästchen; deutsch, mit einer bibliographischen Notiz* (Leipzig, 1884), p. 43 " . . . sind nicht alle die sieben Dinge, welche die Thore dieser Welt öffnen, durch meine Sorge für Dich herbeigeschaft? . . . ", and p. 101 "Ihre drei Seelen sind tief hinunter getaucht und in ihr feuchtes Reich zurückgekehrt; / Ihre sieben Geister haben für ewig die Wanderung auf dem Schattenwege angetreten."

³⁹ E. W. West, *op. cit.*, p. 255, § 65, and p. 256, § 75. Coelho, *op. cit.*, pp. 252-254, is of the opinion, which he bases on considerations of style, that this ancient Persian riddle is the ultimate source of the familiar verses about the twelve holy words in Christian and Hebrew tradition. For a discussion of this, together with a very complete bibliography, see A. Taylor, "Formelmärchen", in *Handwörterbuch des deutschen Märchens*, II, 3 (Berlin, Leipzig, 1935), pp. 171-174, § 5; also A. Taylor, *A Bibliography of Riddles*, "FF Communications", 126 (Helsinki, 1939), pp. 149-151. The Estonians, very strangely, have a riddle which, too, is composed of ten queries; here, even more strangely, the ninth question and answer are identical with the ancient Persian example cited above; see below, p. 16, and note 66.

⁴⁰ S. Schechter, "The Riddles of Solomon in Rabbinic Literature", *Folk-lore*, I (1890), pp. 349-351.

⁴¹ The only occurrence of this riddle is in the Yemenite *Midrash Hachephez*, which contains nineteen riddles propounded by the Queen of Sheba to Solomon. Other rabbinic literature containing Sheba-riddles mention no more than from three to eleven riddles, none of which, as already indicated, is a variant of the riddle with which we are concerned. Cf., e.g., the Sheba-riddles in Paulus Cassel, *An Explanatory Commentary on Esther, With Four Appendices, Consisting of the Second Targum Translated From the Aramaic With Notes, Mithra, the Winged Bulls of Persepolis, and Zoraster* [Translated by A. Bernstein] (Edinburgh, 1888), pp. 283-284 and note 1; J. von Hammer [—Purgstall], *Rosenöl. Erstes Fläschchen, oder Sagen und Kunden des Morgenlandes aus arabischen, persischen*

There is an enclosure with ten doors,⁴² when one is open, nine are shut; when nine are open, one is shut.

Solomon answers:

That enclosure is the womb: the ten doors are the ten orifices of man—his eyes, ears, nostrils, mouth, the apertures for the discharge of the excreta and the urine, and the navel; when the child is in the embryonic state, the navel is open and the other orifices are closed, but when it issues (from the womb) the navel is closed, and the others are opened.⁴³

Riddles making use of the holes in man occur abundantly in the modern popular tradition of many peoples. In these modern riddles the emphasis, in most cases, is shifted from the holes themselves to the enclosure or thing that contains the holes. Moreover, the modern riddles exhibit certain stylistic peculiarities which seem to be caused by the fact that they are current primarily among children. Here are some examples:

A Filipino riddle likens man's head to a plant:

One guava with seven holes. —Face; variant, head.⁴⁴

Similarly the Armenian riddle:

A watermelon with seven openings. —Head.⁴⁵

und türkischen Quellen gesammelt, I (Stuttgart, Tübingen, 1813), pp. 159-161; A. Wünsche, *Die Rätselweisheit bei den Hebräern* (Leipzig, 1883), pp. 16-17; M. Gaster, "Story of Solomon's Wisdom", *Folk-lore*, I (1890), pp. 133-135; St. John D. Seymour, *Tales of King Solomon* (London, 1924), pp. 145-146; W. Hertz, "Die Rätsel der Königin von Saba", in *Gesammelte Abhandlungen*, ed. by F. von der Leyen (Stuttgart, Berlin, 1905), pp. 413-455; J. Issaverdens, *The Uncanonical Writings of the Old Testament Found in the Armenian MSS. of the Library of St. Lazarus* (Venice, 1901), p. 211-215.

⁴² Two other examples, the medieval Latin hymn (cf. above, p. 4) and the Turkish Alexander romance (cf. above, p. 11), enumerate more than nine holes in man. It is evident from the two Oriental examples that the tenth orifice in these examples is the navel. The lips as the eleventh and twelfth gates are unique; see above, p. 11 and note 37. These examples seem to be literary, rather than popular variations of the nine holes in man.

⁴³ S. Schechter, *op. cit.*, p. 355. Contrary to what Schechter (p. 357) and J. Perles (*Zur rabbinischen Sprach- und Sagenkunde* [Breslau, 1873], pp. 98-99) have to say, no parallel to our Sheba-riddle is to be found in Shabbath (The Sabbath), Nedarim (Vows), Niddah (The Menstruant), and Berakoth (Benedictions); cf. H. Danby, *The Mishnah* (London, 1938), pp. 2-10, 100-121, 264-280, 745-757.

⁴⁴ F. Starr, *A Little Book of Filipino Riddles*, "Philippine Studies", I (Yonkers, 1909), p. 38, no. 51; p. 40, no. 60. "Guava" is a common, native fruit.

⁴⁵ N. von Seidlitz, "Armenische und grusinische Sprichwörter", *Das Ausland: Wochenschrift für Länder- und Völkerkunde*, LVII (Stuttgart, Munich, 1884), p. 71, no. 19.

The modern Greeks have a riddle which describes the head of man as a gourd with seven holes.⁴⁶ In a few instances, man's head or face is a "hill":

Filipino: A small hill having seven holes. —Head.⁴⁷

Buriat (a Mongolian dialect; Asiatic Russia): On the hill are seven holes. —Face.⁴⁸

A very striking metaphor for "head" is "pot" or "box". Thus:

Kashmiri (northern India): A new pot with seven holes in it. —Face (which is likened to a new pot, because it is clean).⁴⁹

Lesbos: Qu'est-ce que c'est que cela: La cruche a sept trous; chaque trou a son nom? —Le visage.⁵⁰

Roumanian: A box with seven holes. —Head.⁵¹

"Block" for "head" is a metaphor readily understood by people here in America! Almost as descriptive, is "lump":

Lithuanian: A lump with seven holes. —Person's head.⁵²

Estonian: Six holes in a block, the seventh a slippery hole. —Man's head.⁵³

Seven openings, a lump? —Head.⁵⁴

Seven openings in a block? —Head.⁵⁵

A solid round lump, seven holes therein. —Head.⁵⁶

⁴⁶ K. Dieterich, "Neugriechische Rätseldichtung", *Zeitschrift des Vereins für Volkskunde*, XIV (1904), p. 95.

⁴⁷ F. Starr, *op. cit.*, p. 40, no. 61.

⁴⁸ G. Gombojew, "Sechzig burjätische Räthsel", *Bulletin de la classe historico-philologique de l'académie impériale des sciences de St. Petersburg*, XIV (1857), p. 170, no. 7.

⁴⁹ J. H. Knowles, "Kashmiri Riddles", *Journal of the Asiatic Society of Bengal*, LVI (1887), p. 151, no. 124.

⁵⁰ G. Georgeakis and L. Pineau, *Le folk-lore de Lesbos*, "Les littératures populaires de toutes les nations", XXXI (Paris, 1894), p. 290.

⁵¹ P. Papahagi, "Sammlung aromunischer Sprichwörter und Rätsel", *Zweiter Jahresbericht des Instituts für rumänische Sprache (rumänisches Seminar) zu Leipzig*, ed. by G. Weigand (Leipzig, 1894), no. 341. I have not been able to consult this work; I quote from A. Gorovei, *Cimiliturile Romanilor* (Bucharest, 1898), p. 44, no. 239.

⁵² K. Jurgelionis, *Misliu Knyga* (Chicago, 1913), p. 20, no. 158.

⁵³ E. Lönnrot, *Suomen kansan Arwoituksia ynnä 189 Wiron arwoituksien kanssa* (Helsinki, 1851), p. 46, no. 621, and variant, p. 46, no. 622.

⁵⁴ *Ibid.*, p. 117, no. 1598, and variant, p. 149, no. 2024.

⁵⁵ *Ibid.*, p. 117, no. 1599; see above, p. 1 and note 2.

⁵⁶ F. J. Wiedemann, *Aus dem inneren und äusseren Leben der Esten* (St. Petersburg, 1876), p. 287.

Finnish: A lump, seven holes. —Head.⁵⁷

Mordvinian (a Finno-Ugrian language; middle Volga provinces of Russia): I have a lump, it has seven holes. —Head.⁵⁸

Cheremiss (Finno-Ugrian language; along Volga near Kazan): A lump with seven holes. —Head.⁵⁹

My one lump with seven holes. —Head.⁶⁰

Moksha (Mordvinian dialect): A lump with seven holes. —Head.⁶¹

Votyak (Permian [East Finnish] dialect): Seven holes in a block. —Head.⁶²

Not only man's head, but also his body is called a "block", as, for example, in this unique Estonian riddle:

A block with nine holes. —Man.⁶³

A Syryenian (a Permian dialect) riddle is very much more elaborate in describing man's body; in fact, it seems to have something vaguely in common with the riddles that compare man to a house (see below, pp. 16-18):

Auf einer forke ein backtrog, auf dem backtrog ein gefäss von birkenrinde, auf dem gefäss von birkenrinde eine kugel, in der kugel sieben löcher. —Der menschen-leib.⁶⁴

A peculiar description of "head" is this (fragmentary?) Estonian riddle:

A chicken on its feet, a standing ash (tree), seven holes. —Head.⁶⁵

⁵⁷ G. Henssen, "Finnische Volksrätsel", *Zeitschrift für Volkskunde*, XLIII (1933; pub. 1935), p. 62, no. 108.

⁵⁸ H. Paasonen, "Proben der mordwinischen Volksliteratur, I, ii: Erzanische Zaubersprüche, Opfergebete, Räthsel, Sprichwörter und Märchen", *Journal de la société finno-ougrienne*, XII (1894), p. 45, no. 181.

⁵⁹ Y. Wichmann, *Volksdichtung und Volksbräuche der Tscheremissen*, "Mémoires de la société finno-ougrienne", LIX (Helsinki, 1931), p. 136, no. 37.

⁶⁰ *Ibid.*, p. 146, no. 138.

⁶¹ A. Ahlquist, *Versuch einer mokscha-mordwinischen Grammatik nebst Texten und Wörterverzeichnis*, "Forschungen auf dem Gebiete der ural-altäischen Sprachen", I (St. Petersburg, 1861), p. 144, no. 71.

⁶² Y. Wichmann, "Wotjakische Sprachproben, II: Sprichwörter, Rätsel, Märchen, Sagen und Erzählungen", *Journal de la société finno-ougrienne*, XIX (1901), p. 24, no. 151.

⁶³ E. Lönnrot, *op. cit.*, p. 149, no. 2014, and variant, p. 151, no. 2048.

⁶⁴ Y. Wichmann, "Syrjänische Volksdichtung", *Mémoires de la société finno-ougrienne*, XXXVIII (1917), p. 171, no. 257; variant, p. 168, no. 219.

⁶⁵ E. Lönnrot, *op. cit.*, p. 56, no. 765, and variant, p. 143, no. 1932.

Judging from the numerous examples cited above, the riddle concerned with the holes in man apparently is very popular with the Estonians. This is further evident from the occurrence of the concept, holes in man, in the ninth question of ten which constitute one long riddle:

What are the nine? —The nine are the nine holes in man's body.⁶⁶

The description of the body of man as a house or city likewise occurs in riddles. This type of riddle very probably is the result of contamination of the riddle using the holes in man with one that describes man as a house,⁶⁷ in which "holes" are not mentioned:

"*Ibid.*, p. 75, no. 1029; G. Henssen, *op. cit.*, p. 77, no. 265 b and variant, no. 265 a; see also above, p. 12 and note 39. The ten queries ("What is one, what is two . . . what is ten?") are identical with those of the ancient Persian riddle mentioned above, p. 12. The answers in the Persian and Estonian riddles, however, are not very similar (for the Persian answers, see A. Taylor, "Formelmärchen", *Handwörterbuch des deutschen Märchens*, II, 3 [1935], p. 172, § 5). The Estonian answers are not as predominately religious in nature as the Persian; they are: 1 nose, *var.*, eyelet of an ax; 2 eyes, *var.*, legs of a chicken; 3 bast-sections in a rope, *var.*, legs of a spinning-wheel; 4 teats of a cow; 5 fingers of the hand; 6 connecting beams between the runners and the sled; 7 stars of the Big Bear; 8 hoops around a barrel; 9 holes in man; 10 fingers on both hands, *var.*, commandments of God.

"Cf. *e.g.*, the Argentinian riddle in which man is described as a convent:

En un convento
Hay muchas monjas
Vestidas de blanco,
Más arriba dos ventanas
Y más arriba dos espejos,
Más arriba un caminito
Por donde pasan los conejos;
Que sera?—La boca, la nariz, los ojos, la cabeza, los piojos.

See R. Lehmann-Nitsche, *Folklore Argentino, I: Adivinanzas rioplatenses* (Buenos Aires, 1911), p. 235, no. 562 d (from Buenos Aires), and p. 235, nos. 562 e and 562 f (variants from Salta). Examples of this type of riddle are almost legion. See A. Joos, *Raadsels van het vlaamsche Volk* (Ghent, 1888), p. 40, nos. 40 and 41; R. Lehmann-Nitsche, *op. cit.*, pp. 234-235, no. 562 b (from Mendoza); p. 235, no. 562 c (Buenos Aires), no. 562 g (Buenos Aires); p. 429. Also F. Caballero, *Cuentos, Oraciones, Adivinas y Refranes populares e infantiles*, "Colección de autores españoles", XL (Leipzig, 1878), p. 148, no. 191; p. 241, no. 25, and p. 262, no. 126 (for a variant, see Demófilo, *i.e.*, Antonio Machado y Alvarez, *Colección de enigmas y adivinanzas* [Seville, 1880], p. 71, no. 224); M. Mila y Fontanals, "Enigmes populaires catalanes", *Revue des langues romanes*, X (= 2e. ser., II; 1876), p. 27, no. xxvii (for a variant, see F. Pelay y Briz, *Endevinallas populars catalanas* [Barcelona, 1882], pp. 42-44, no. 39); Demófilo, *op. cit.*, pp. 71-72, no. 225, and no. 358; V. S., "Quelques devinailles du Forez du Velay", *Méhusine. Recueil de mythologie, littérature populaire, traditions et usages*, I (1878), col. 261, no. 95 (from Fraisses du Forez; translation [French] in col. 264) and col. 261, no. 96 (from Marlihes du Forez; transl. in col. 265); A. Gorovei, *Cimiliturile Românilor* (Bucharest, 1898), p. 39, nos. 228, 229, 229 a; pp. 39-40, no. 229 b; p. 40, nos. 230, 231, 232; p. 41, nos. 233, 234, 235; p. 42, nos. 236, 236 a, 236 b, 236 c; p. 43, nos. 236 d, 236 e, 237; p. 44, no. 238. Fur-

Javanese: Een prabajaksa [woman's residence in the palace] op twee stijlen heeft acht deuren en (nog) één, waarvan de vleugels van hekwerk voorzien zijn (de mond).

Drie zijn vleugeldeuren (mond en oogen); twee er van dienen om er door te kijken en één om lessen te geven.

Twee zijn djamban's [privy parts?].

Twee dienen om geluiden op te vangen.

Twee dienen om geuren op te nemen en zijn van binnen met onkruid begroeid.

Oplossing: de negen openingen (van het mensche-lijke lichaam).⁶⁸

Parsee (Gujarati [Indian] dialect): A temple with seven gates. —Face.⁶⁹

Balochi (Persian dialect; Baluchistan): There is a house built by the Creator which has seven doors, while others have but four. By your wisdom guess and explain this. —A man's body.⁷⁰

Only three holes are alluded to in this Sudeten-German riddle:

ther, G. D. Teodorescu, *Poesii populare române* (Bucharest, 1885), p. 246, no. 308. Partial parallels of the type of riddle which describes man as a house are also numerous. Cf. "There's a house wid two winder upstairs. Is red, and downstairs is white. An' two doors. (—Face)," (E. C. Parsons, "Folklore of the Sea Islands, South Carolina", *Memoirs of the American Folklore Society*, XVI [New York, 1923], p. 167, no. 93. A variant is: "A large theatre has two window upstairs, two window downstairs, a large door with white people, a red stage. —Face"); also F. Starr, *op. cit.*, p. 35, no. 39; A. Renk, "Volksrätsel aus Tirol", *Zeitschrift des Vereins für Volkskunde*, V (1895), p. 148, no. 3. Man as some kind of a house also appears in a children's song; in the following man is a "church":

Das isch der Altar (Stirn),
Das sind die beide Liechtle (Augen),
Das isch e Leschhernli (Nase),
Das isch d' Sakristei (Mund),
Und das isch der Bibabater (Kinn),
Und dä got do ine (Hals).

(See G. Züricher, "Kinderlieder der deutschen Schweiz", *Schriften der schweizerischen Gesellschaft für Volkskunde*, XVII [Basel, 1926], p. 49, no. 794.)

For a preliminary discussion, see A. Taylor, "The Allegory of the Human Body Compared to a House in a Fable, in Ecclesiastes, and in Modern Riddles", which will appear in the near future in a *Festschrift* for Samuel Singer; through Mr. Taylor's kindness I was able to use this study in manuscript form.

⁶⁸ W. M. Ranft, "Verklaring van de meest bekende Javaansche raadsels in poëzie", *Verhandelingen van het Bataviaasche genootschap van kunsten en wetenschappen*, XLIX, 2 (1896), pp. 47-48, no. 6.

⁶⁹ R. N. Munshi, "A Few Parsee Riddles", *The Journal of the Anthropological Society of Bombay*, X (1915), p. 416.

⁷⁰ M. L. Dames, *Popular Poetry of the Baloches*, "Publications of the Folk-Lore Society", LIX (for 1905; London, 1907), p. 200, no. 17.

Wir haben ein Häuschen, in diesem Häuschen sind zwei Fenster und eine Türe. —Kopf, Augen, Mund.⁷¹

Here, too, belongs a very descriptive German riddle:

Es sind zwei Stützen, darauf liegt ein Fässchen, daran
sind zwei Handhaben, auf dem Fässchen eine Klapper-
mühle, darauf zwei Rauchlöcher, darauf zwei Lichter,
darauf ist ein Wald
darin läuft Jung und Alt. —Der Mensch.⁷²

Very closely related to this type of riddle, man as a house with holes, is one which uses the metaphor, man as a city; the latter occurred out of riddle-form in the *Mahabharata* (see above, p. 9). The earliest example, a Persian riddle, likens man's body to a city, but only seven of the nine holes in the body of man are mentioned:

(Princess:) Es stehet auf zwey Säulen eine Stadt,
Die sieben Thore, und fünf Wächter hat.
(Youth:) Des Menschen Leib ist diese Stadt,
So sieben Oeffnungen, fünf Sinnen hat.⁷³

Now, here the eyes are not considered "holes". This is a distinction based on careful observation, for properly speaking, the eyes are not holes like the ears, mouth, nostrils, and privy parts. This distinction, moreover, is a very old one. In the earliest occurrences in ancient Indian religious writings, for example, only five openings were listed for the head, viz., the ears, mouth, and nostrils.⁷⁴ The distinction seems to be kept even into modern times, for it is presumably the eyes that are lacking in this curious Swedish riddle:

⁷¹ L. Hanika-Otto, *Sudetendeutsche Volksrätsel*, "Beiträge zur sudeten-deutschen Volkskunde", XIX (Reichenburg, 1930), p. 126, no. 59.

⁷² K. Simrock, *Das deutsche Räthselbuch* (Basel, n. d.; 3rd ed.), p. 46. Compare here the Tirolese riddle (A. Renk, "Volksrätsel aus Tirol", *Zeitschrift des Vereins für Volkskunde*, V [1895], p. 148, no. 3; see above, note 67):

Zwei Platten, zwei Säulen,
Ein Kasten, eine Mühl,
Zwei Ringe, zwei Lichter
Und obendrau a Wald,
Geht spazieren jung und alt.—Der Mensch.

⁷³ See J. von Hammer [—Purgstall], *Rosenöl, Zweytes Fläschchen oder Sagen und Kunden des Morgenlandes aus arabischen und türkischen Quellen gesammelt*, II (Stuttgart, Tübingen, 1813), p. 289, and p. xiii.

⁷⁴ Cf. J. J. Meyer, *Über das Wesen der altindischen Rechtsschriften etc.*, p. 367: "Die Eingangspforten des menschlichen Leibes, besonders die des Kopfes: Nase, Ohren, Mund sind . . ."

Två armar, två ben,
fem hål upp, två hål ned
och en fladdermus i gapet. —Kvinnan.⁷⁵

In this respect, compare also the Balochi riddle (see above, p. 17):

There is a house built by the Creator which has seven doors . . . —Man's body.

The examples of the riddle about the holes in man which are listed above are, as we have seen, Asiatic, European, and Indonesian. Stylistically they all have one thing in common; they all represent the simple query-type of riddle: I have in mind something with seven *holes*. Do you know what it is? —The answer is *head*. There is another type: What would you rather have, this thing or that, or seven holes in the head? This type I have found only in modern times, and only in west European folk tradition.⁷⁶ Thus:

Morbihan (French dialect; northwestern France):
Lequel préférez-vous, d'une chemise pleine de puce
ou de sept trous dans la tête? —Il faut répondre:
sept trous dans la tête, car on les a déjà.⁷⁷

Catalan: Que t'estimas mes, set forats al cap ó un
aisam d'abellas al c . . . ? —Set forats al cap
(perque ja hi son: ulls, nas, orelles, boca).⁷⁸

⁷⁵ F. Ström, *Svenska Folkgåtor* (Stockholm, 1937), p. 76, no. 1. Elsewhere the eyes are not considered as "eyes" (holes); see Grimm's *Deutsches Wörterbuch*, I, col. 799, § 20, s.v. "Auge": "ein kleiner fisch, petromyzon fluviatilis, führt den namen neunauge, engl. seven eyes, weil man sieben luftlöcher oder kiemen an ihm wahrnimmt, beide augen hinzugerechnet neun löcher"; but the English do not count the two eyes as "eyes". The next sentence in the same place is entirely wrong: "so wurden im mittelalter dem menschlichen leib sieben löcher nachgewiesen, fundgr. 3, 13, 36." In the first place, the reference to *Fundgruben* should be to volume II (see above, p. 4, note 14); in the second place, the passage in *Fundgruben* refers to seven holes in man's face, not to seven holes in man's body (see above, p. 4, the Old High German paraphrase of Genesis).

⁷⁶ Although I have not been able to find examples of the riddle about the holes in man in North America, it nevertheless appears to be alive here among children in the seven-hole, "tricky" version. This is very probably due to infiltration of European tradition into this country. For example, Mr. George John ten Hoor, of Dutch ancestry, knew the riddle as a child in Holland, Michigan, in very much the form of the Dutch example given on p. 20, and a young friend of mine, Michael Petty, twelve years of age and recently from California, was likewise familiar with a similar version in "tricky" form.

⁷⁷ E. Rolland, *Devinettes ou énigmes populaires de la France suivies de la réimpression d'un recueil de 77 indovinelli publié à Trévise en 1628. Avec un préface de G. Paris* (Paris, 1877), p. 129, no. 302.

⁷⁸ F. Pelay y Briz, *Endevinallas populars catalanas* (Barcelona, 1882), p. 130, no. 209.

Swiss: Wit lieber sibe Löcher im Kopf, oder gar e keis?
—"Keis". —Also wit keini Auge und keini Ohre
und kei Nase und kei Mul.⁷⁹

Low German: Mecklenburg: Wat wist leewer: eenen
dach hungern oder soeben deep löcker in 'n kopp?
[No answer given].⁸⁰

————: Grevesmühlen: Wat wist leiwer, einen
Dag hungern odder soeben deip Löcker in 'n Kopp?
[No answer given].⁸¹

Dutch: Wat hest 't laifste, n goln rok of zeuvm gaaten
in de kop? [No answer].⁸²

Flemish: Wat zoude ge liefst hebben: Een gouden rok
of zeven gaten in den kop? —Die zeven gaten heb
ik: oogen, ooren, neusgaten en mond.⁸³

Danish (Sønderjylland [⁸⁴]): Wat wist du lewer hew'n,
en Sack voll Geld oder søw'n Löcker in de Kop?
—Søw'n (syv) Löcker. Dat sinde de twe Ohren-
löcker, bede Ogenlöcker, de twe Nejslöcker und dat
Mundlock.⁸⁵

———— (Aasum): Hvad vil du helst: Enten have 7
Huller i Hovedet eller drikke en Kop Blod? —Der
er 7 Huller.⁸⁶

Swedish (Västergötland): Vilket vill du Helst ha: ett
kok stryk eller sju hål i huvvet? —Naturligtvis
bör man välja sju hål i huvudet, det har man ju
redan.⁸⁷

⁷⁹ Cf. above, p. 1, note 4.

⁸⁰ R. Wossidlo, *Mecklenburgische Volksüberlieferungen, I: Rätsel* (Wismar, 1897), p. 150, no. 530.

⁸¹ J. Gillhoff, *Das mecklenburgische Volksrätsel* (Parchim, 1892), p. 3, no. 14. A. Taylor ("Problems in the Study of Riddles", *Southern Folklore Quarterly*, II [1938], p. 8) suggested that this Low German riddle might be a good starting point for an investigation of the origin, dissemination, use, and stylistic peculiarities of the notion about the holes in man.

⁸² K. ter Laan, *Nieuw Groninger Woordenboek* (Groningen, The Hague, 1929), p. 824, s.v. "Roadsel". I am indebted to George ten Hoor for this reference.

⁸³ A. Joos, *Raadsels van het vlaamsche Volk* (Ghent, 1888), p. 82, no. 340.

⁸⁴ See *Festskrift til H. F. Feilberg* (Stockholm, Copenhagen, Christiania [= *Maal og Minne; Svenska landsmål*], 1911), p. 488.

⁸⁵ From *Dansk Folkemindesamling*, manuscript; 1906/38: Andr. Lorenzen, Damhol, 19/2 1938, folio 5, no. 1 (Topografie 3307, Gelting). For an explanation of this see *Festskrift til H. F. Feilberg*, pp. 470-477. I am indebted to Archer Taylor for this and the following Danish riddle.

⁸⁶ *DFS*, 1906/38, Svend Frederiksen, 18/2 1920, no. 20 (Top. 882, Aasum). The riddler did not understand the riddle.

⁸⁷ H. Olsson, "Gåtor från Västergötland, II", *Folkminnen och Folktankar*, XXII (1935), p. 193, no. 38 i.

Very likely the following Dauphiné riddle represents a fragmentary form of this type of riddle:

Qui a sept golets (trous) à la tête? —L'homme.⁸⁸

Besides being used in riddles, the concept of holes in man occurs at least once in children's song:

Hans Jakob Zopf
hät siebe Löcher im Chopf,
hät Rolle dra wie Cheigekugle,
es gilet e iede siebe Double.
o du Grossmül du,
mach dīs Grossmül wieder zu.⁸⁹

It has already been suggested (see above, p. 11) that this song very probably owes its origin to the existence and popularity among children of riddles having to do with the holes in man.

By far the greater number of the occurrences of the concept, "holes in man", are those in riddle-form. These riddles are, then, an important factor in tracing the history of this notion. Their age and geographical distribution, for instance, suggest Oriental origin and early transmission into Europe (see above, pp. 11-21). Of themselves, moreover, these numerous examples of the riddle, varied alike in form and content, present excellent material for a stylistic study of the riddle. Such a study, in turn, seems incidentally to redemonstrate the plausibility of probable dissemination into Europe from an original Oriental home.

From a consideration of content, in the first place, it is obvious that we have before us, in the modern period, not one, but two riddles: one about the nine holes in the body of man, the other about the seven holes in his head. It is to be noted that the oldest occurrences are of the first type, while nearly all the modern ones are of the second type, viz., about the seven holes. Now, it is interesting to conjecture as to which one of these two is the older. It is very likely that "nine holes" represents the original version, and that the riddle about the seven holes is an outgrowth or a later development of the nine holes. "Seven holes" may very probably have been the result of an attempt to give children a "cleaner" version of the riddle about the (nine) holes in man. The "refining" process may have been aided by the fact that the seven holes furnish material for a

⁸⁸ A. Ferrand, "Devinettes du Dauphiné", *Revue des traditions populaires*, X (Paris, 1895), p. 228.

⁸⁹ E. L. Rochholz, *Alemannisches Kinderlied und Kinderspiel aus der Schweiz* (Leipzig, 1857), p. 249, no. 438.

riddle just as good and natural as do the nine, and that they are even more conveniently located, *viz.*, in something which is very much like a block, the head. Today the riddle which makes use of the seven holes seems to be more popular than the one using nine holes.⁹⁰

With respect to the two parts of the riddle, the question and the answer, the riddle about the holes in man occurs in two simple forms. The one merely asks, "What are the nine?" (see above, pp. 12 and 16). This, certainly, is a hard question; no indication is given that the answer should properly be, "The nine are the nine openings in the body of man". The possible answers are numerous;⁹¹ only the initiated would know the "correct" answer. The other form, "A block with nine holes?" (see above, p. 15), or, "A solid round lump, with seven holes therein?" (see above, p. 14), is, due to the addition of the limiting words "block", and "lump", much easier to solve. In most cases (see above, pp. 13-19) the additional words actually give the answer away, for "house", "city", "temple", etc., "new pot", "box", "small hill", "lump", "block", etc., are, in their respective localities, picturesque popular designations for "body" and "head".

A third form, one which is rather elaborate, introduces three elements into the question, "Which would you rather have, a new dress or seven holes in your head?", or "Which would you rather, go hungry for a day, or have seven deep holes in your head?" (see

⁹⁰ This may very likely be due to the influence of the more polite society in the cities, especially those of the Occident. Unquestionably the child on the farm in the Occident, and assuredly any Oriental child, whether farm or city-bred, is familiar with the two "nasty" openings in the body. They would find a riddle using the nine holes in man very natural, and perhaps, even at a very tender age, more appealing than one which uses seven holes. To the city-bred, "nice" boy or girl of the Occident, on the other hand, the "nasty" openings are taboo; he or she enjoys "seven holes", especially in its "tricky" form.

⁹¹ For example, here are some of the answers given to the question, "What are the seven?": 1) "the Big Bear [i.e., the Big Dipper]" (E. Lönnrot, *op. cit.*, p. 75, no. 1029); 2) "the seven arts [Quadrivium and Trivium]" (C. W. Kindleben, *Studentenlieder. Aus den hinterlassenen Papieren eines unglücklichen Philosophen Florido genannt* [Halle, 1781]; this is reprinted in *Studentensprache und Studentenlied in Halle vor hundert Jahren. Neudruck des "Idiotikon der Burschensprache" von 1795 und der "Studentenlieder" von 1781* [Halle, 1894], p. 69, no. 11, "Die Horae"); 3) "the seven sacraments, the seven psalms, the seven virgins", etc. (see A.-F. Coelho, *op. cit.*, pp. 246, 247, 250; 249; 251); 4) "the seven hells" (see W. Radloff, *Die Sprachen der türkischen Stämme Süd-Sibiriens und der dunganischen Steppe, I. Abth.: Proben der Volksliteratur der türkischen Stämme Süd-Sibiriens, III. Theil: Kirgisische Mundarten* [German translation; St. Petersburg, 1870], pp. 770, 772, 779); 5) "the seven treasures [gold, silver, iron, tin, copper, lead, and brass]" (see H. W. Clarke, *The Sikandarnama, e Bara, or Book of Alexander the Great* [London, 1881], p. 398 and note.

above, pp. 19-20). Here "head" itself is mentioned in the question; a new idea (hunger) or object (dress) is included; and the whole is framed in the form of a choice. This sort of riddle, an alternative-question, is "tricky" and is obviously hard to solve correctly. Its popularity is, no doubt, due to the fact that the questioner, very likely a child, enjoys saying (see the Swiss riddle above, p. 20): "Oho, so you don't want, so you would rather go without, eyes, ears, mouth, and nose?"

It is perhaps significant that the two simple forms of the riddle, "What are the nine?" and "I have a lump, it has seven holes?", are represented by examples from Asia (Persian, Parsee, Balochi, Kashmiri, Armenian, Turkish, Mordvinian, Mokshan, Cheremiss, Votyak, Buriat, and Syryenian), Indonesia (Javanese, Filipino), and eastern Europe (Lesbos, Grecian, Roumanian, Lithuanian; Estonian, Finnish) (see above, pp. 12-18), while the "tricky" (alternative-question) examples (see above, pp. 19-20) are Swedish, Danish, Dutch, Flemish, Low German (Mecklenburg, Grevesmühlen), Swiss, French (Morbihan), and Catalan,—*i.e.*, entirely west European. If simplicity argues for antiquity, then the west European alternative-question type of riddle about the holes in man very probably represents a younger form, a somewhat elaborate modification of the simple, presumably original, form that was known in ancient Persia (see above, p. 12). This, obviously, presupposes dissemination from the Orient westward into Europe,—the western part receiving the concept of holes in man in riddle-form later than the eastern part.

One might properly ask the question: who asks these riddles? It is fairly obvious to me that the alternative-question is a type that is preferred by children. The type, "Seven holes in a block?", on the other hand, might conceivably be one that is enjoyed by both child and adult, though it would seem from the difficulty of solution, that it would appeal less to the child. Considering both the bareness of form and the difficulty of solution, it seems rather safe to conjecture that the abstruse form, "What are the nine?" belongs solely to adults. Consequently, since the majority of the riddles collected above (pp. 13-21) are of the first two types, it is apparent that it is chiefly children who, in a "cleaned" (*i.e.*, seven hole) version, are keeping alive today—in Europe at least—the very ancient concept of the nine holes in man.

In summary, the history of the concept of holes in man is about as follows. The oldest occurrences of the notion are Oriental, while examples from the Middle Ages and from modern times are both

Oriental (Asiatic) and European. Very probably the concept originated in India and was disseminated into Europe. The notion is intimately bound up with religious custom in ancient India and Persia; it continues to occur in religious context, especially in Europe during the early and late Middle Ages. The concept also occurs in the profane literature of the Arabs, Persians, and Turks. Since the holes in man are naturally good riddle-material, the notion appears very frequently in the form of a riddle. The oldest example in this form is Persian (*ca.* 300 B. C.). Numerous examples occur in modern times. These are varied in form, the simpler ones are Asiatic and east European, while the more elaborate forms are west European. Nine holes in the body may have been the original version; it very likely belongs properly to adults. Seven holes in the head is a newer, cleaner version; chiefly children use it. In western Europe, the concept of holes in man appears to be kept alive today in popular tradition by children.

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NOTICE

The Annual Meeting of the Southeastern Folklore Society will be held at Charlottesville, Virginia, on the invitation of the University of Virginia, April 4-5, 1941. All members are urged to be present. Anyone in the area who is interested in folklore is invited to attend and to become affiliated with the Society.

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A RUMANIAN ANALOGUE OF
"THE MAID FREED FROM THE GALLOWES"

by

Paul G. Brewster

Although it can lay claim to first place neither in point of age nor in number of versions recovered, "The Maid Freed from the Gallows" (Child, No. 95) is one of the most interesting of English ballads.

So far as plot is concerned, the ballad story is a simple one. In fact, its extreme simplicity of plot, an equal simplicity in structure and style, and the inevitableness of the progress of the story led Professor Kittredge to use it as an illustration of how communal composition may easily have been responsible for the making of ballads of this type.¹ Of more interest than the plot of "The Maid Freed from the Gallows" is its wide distribution. The headnote in Child's *The English and Scottish Popular Ballads* lists Färoic, Icelandic, Danish, Swedish, German, Estonian, Spanish, Wendish, Sicilian, Russian, Little-Russian, and Slovenian analogues. It is well known in England and Scotland today, often under the title "The Prickly Bush", and is widely current in the United States. Not always is it a ballad, however. As Professor Reed Smith has pointed out,² some versions are in *cante-fable* form, some are tales, others have become little plays, and at least one has been made over by children into a game.

"The Maid Freed from the Gallows" belongs to what we may term the Sacrifice-Test type of story, which is perhaps even more widespread in folktale form than in that of a ballad.³ The sacrifice may be a monetary one as in the present instance and in the Sicilian "Scibilia Nobili", or it may be one involving the risking or offering of one's life for another.⁴ In some forms of the story the victim is a woman, in others a man.

In the Rumanian "Cantecul lui Milea" (The Ballad of Milea)⁵ the central figure is a young man. The mother hears him cry from the valley, and goes to him. She asks:

¹ Sargent, Helen Child, and George Lyman Kittredge, *English and Scottish Popular Ballads* (Boston and New York: Houghton Mifflin, 1904), Introd., xxv-xxvii.

² *South Carolina Ballads* (Cambridge: Harvard University Press, 1928), p. 80 f.

Ce ți-pî, Mileo, și răcnești,
 Te răcnești, te vâlcărești?
 Ori din chelciug mî-ai fârșit,
 Ori haine ți-ai ponosit,
 Ori murgu ți-a 'mbêtrânit,
 Ori vremea că-ți-a venit
 Însă de căsătorit?

Why dost thou cry, Milea, and groan?
 Thou didst groan and didst scream.
 Hast thou spent thy money,
 Or hast thou spoilt thy clothes,
 Or did thy steed grow old,
 Or has thy time arrived
 For to get married?

Milea answers that none of these mishaps have befallen him but that as he lay sleeping under a pear-tree the wind blew the pear blossoms upon him, and that among them was a little serpent-dragon with three tails of gold.⁶ The dragon is twisted about his heart, and he implores her to wrap her hand in his handkerchief and draw the beast away.

The mother refuses, saying that it is better to be without him than to be a mother without a hand, and adding that she can bear other sons. She leaves him, and then comes the father, who also refuses his help. Last there appears the sweetheart, who asks:

Ce 'ți-e, Mileo, de răcnești?
 Ori cămașa mî-ai negrit,
 Ori galbeni mî-ai isprăvit,
 Ori murgu ți-a 'mbêtrânit?

⁶ See G. Megas, "Die Sage von Alkestis", in *Archiv für Religionswissenschaft*, XXX (1939), 1 ff., which is concerned chiefly with folktale treatment of the theme, and with the relation between it and the Alcestes story. A study of the ballad versions is the same scholar's "Die Ballade von der Losgekauften", in *Jahrbuch für Volksliedforschung* (ed. John Meier), III (1932), 54-73. Another British ballad with the same theme is "The Queen of Scotland" (Child, No. 301), which seems to be related to the story of Karados. For the latter, see E. K. Heller, "The Story of the Sorcerer's Serpent: A Puzzling Mediaeval Folk Tale", in *Speculum*, XV, 3 (July, 1940), 338-347.

⁷ In many tales the sacrifice is a number of years of life, these being added to the life span of the beloved.

⁸ I use here the variant text in G. Tocilescu, *Materialuri Folkloristice* (Bucharest, 1900), II. 30.

⁹
 Pui de sarpe bălaur,
 Cu trei code de aur.

Why dost thou scream, Milea?
 Has thy shirt become black,
 Or hast thou spent thy ducats,
 Or has thy steed grown old?

Milea tells her of his deadly peril, and implores her to pull the serpent-dragon from his bosom.⁷ She kisses him, puts a hand into his bosom, and pulls out—a money bag full of gold coins. Milea praises her loyalty and courage. He then leaves her for a few minutes and returns with a casket of gold, saying:

Now my love, that is for thee,
 For us to have, to eat and drink,
 For a heavy winter will come.
 Green leaf and the nut.⁸

Better than with father and mother
 It is with a dear love.
 My father has forsaken me and my love has saved me,
 She had the courage and she came and drew death away.

Similar in several respects to the Rumanian ballad is the Magyar "Az aspis kigyó".⁹ Despite warnings, the maiden goes to a coppice, where she lies on the grass and a yellow snake creeps upon her bosom. She appeals to mother and to brother. The former replies:

Nem veszem leányom,
 Kezemet megmarja
 Az én kicsi gyenge
 Ujjam leszakajjsza.

Inkább ellsezek én
 Jó leányom nélkül,
 Hogysem én ellegyek
 Gyënge karom nélkül.

I shall not pull it away, daughter,
 For it might bite my hand,
 And my slender, tender
 Fingers wrench away.

⁷ Here is added another detail about the serpent-dragon, that it has the head of a bull (Cu capul ca de taur).

⁸ Such lines as this, "Green leaf of mallow", "Green leaves of three lettuce", etc., are characteristic of Rumanian balladry.

⁹ Buday, George, and Giles Ortutay, *Székely Népballadák* (Budapest, 1935), No. 38.

Rather will I live
Indeed without a daughter,
Than with one arm
Without a hand.

The brother, too, ignores her appeal, saying that he would rather be without a sister than without a hand.¹⁰

In a Gypsy ballad, "Hasten, Mother, Hasten",¹¹ we find again a snake or a loathsome worm which has crawled upon the breast of the victim, in this instance a girl. She appeals to mother, sister, and lover in turn. The first two refuse their aid; the lover saves her.

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¹⁰ Cf. the Sicilian "Scibilia Nobili" (The Noble Sibilla), in which the wife is captured by pirates and held for ransom. To her plea for the three gold lions, three gold falcons, and four gold columns that will free her, the reply of father, mother, brother, and sister is:

I cannot part with so much treasure,
How much better to part with thee!

¹¹ von Wlislöcki, Heinrich, *Volksdichtungen der siebenbürgischen und südungarischen Zigeuner* (Vienna, 1890), p. 109. For additional analogues, see Erk, Ludwig, and Franz M. Böhme, *Deutsche Liederhort*, I, No. 78 ("Die Losgekaufte" and "O Schipmann!"); Haupt, L., and J. E. Schmalzer, *Volkslieder der Wenden in der Ober- und Nieder-Lausitz*, I, 58; Karadžić, V. S., *Srpske narodne Pjesme*, I, 289, 301; Geijer, E. G., and A. A. Afzelius, *Svenska Folkvisor*, I, No. 15; Neus, H., *Ehstnische Volkslieder*, p. 109; Wenzig, Joseph, *Westlawischen Märchenschatz*, p. 151 (Little Russian). The Yugoslav ballad "Pavle Zećanin" (Karadžić, I, 289) follows the general pattern of the Rumanian. The young man hides a pearl necklace in his bosom and tells his family that there is a snake there. Only his sweetheart listens to his plea to remove the snake. In the German forms, as in the Sicilian "Scibilia Nobili", the test is the payment of a ransom to pirates. An Estonian folksong (Hurt, J., *Vana Kannel*, I, 103) represents the young man as appealing to his relatives for help in evading military service. No one is willing to assist him, however, and the song concludes with his leaving of bitter legacies to each of the other members of the family.

THE FIELD OF SPANISH FOLKLORE IN AMERICA

by

Aurelio M. Espinosa, Jr.

Although Spanish America, including our southwest, offers a rich and varied field to students of folklore, it cannot be said that studies in Spanish American folklore have met with undue favor, either in North or South America.¹ It is to be hoped that with the increased interest in Spanish, and in Spanish America, more attention will be devoted by American scholarship to this important field.

In reviewing what has already been accomplished in the field of Spanish American folklore, it will be well to mention first a recent publication by R. S. Boggs, of the University of North Carolina, *Bibliography of Latin American Folklore*,² a work listing 643 titles. The titles listed range from Edward Bancroft's *Essay on the Natural History of Guiana, in South America*, published in London, in 1769, to the important modern study on the history of Mexican music by Gabriel Saldívar and Elisa Osorio, entitled *Historia de la Música en México*, Mexico, 1934. Boggs has classified the materials included in his bibliography under the following headings: General and Miscellaneous Works; Mythology; Legends and Traditions; Folktales; Poetry, Music, Dance and Games; Festivals and Customs; Drama; Arts and Crafts; Food and Drink; Belief, Witchcraft, Medicine and Magic; Folk Speech; Proverbs; Riddles. These divisions give an idea of the broad scope of Boggs' work and of the wealth of materials, of interest to the anthropologist, the historian, and the folklorist, that the bibliography contains.

The various branches of folklore which I shall attempt to cover in this short account are: 1. the folktale; 2. traditional ballads; 3. proverbs, riddles, and *coplas*; 4. folk music; and 5. folk drama.

1. THE FOLKTALE.—According to Boggs, in his *Comparative Survey of the Folk-Tales of Ten Peoples*,³ we have some 863 variants of Spanish folktales available for comparative studies. My collection of tales from Old Castile increases this number almost 60 per cent,⁴

¹ The following paper was read before the Popular Literature Section of the Modern Language Association at the fifty-seventh annual meeting of the Association, held at Boston, Massachusetts, in December, 1940.

² Inter-American Bibliographical and Library Association, Washington, D. C., 1940.

³ *Folklore Fellows Communications*, Helsinki, 1930.

⁴ See Aurelio M. Espinosa, Jr., *More Spanish Folk-Tales, Hispania* (California), 1939, XXII, pp. 103-114.

from 863 to 1,374. But even this number seems small when we consider the thousands of tales that have been collected in northern Europe. The most important modern collections from Spain are those of Cabal,⁵ Espinosa,⁶ and Aurelio de Llano.⁷ Boggs' *Index of Spanish Folktales*⁸ is, of course, invaluable to folklorists.

In Spanish America some 1600 tales have been collected, principally by members of the American Folklore Society, such as Andrade, Dr. Parsons, Wheeler, Rael, Mason, and Espinosa. About half of these have been published.⁹ An important collection by J. B. Rael, of Stanford University, containing 400 Spanish folktales from New Mexico and southern Colorado, has begun to appear in the *Journal of American Folk-Lore*, and a Mexican collection, by H. T. Wheeler, will appear shortly as one of the Memoirs of the same *Journal* (some 226 tales).

Our Spanish American neighbors have contributed very little in the way of collecting folktales. To be sure, several collections have been published; but, with few exceptions, they do not contain real folktales. The best collections of genuine popular tales are the Chilean collections of Laval¹⁰ and Lenz,¹¹ and one from Puerto Rico, by Ramírez de Arellano.¹² No important collections of tales have been published in Mexico, Argentina, or other parts of Spanish America, although it must be noted that folktales are now being gathered in Argentina by an enthusiastic folklorist, Sra. Elena Vidal de Battini, of the Instituto de Filología of Buenos Aires.

In the field of the folktale it is apparent that more abundant materials are sorely needed, both from Spain and from Spanish

⁵ C. Cabal, *Los cuentos tradicionales asturianos*, Madrid, 1924.

⁶ Aurelio M. Espinosa, *Cuentos populares españoles*, 3 vols., Stanford University, California, 1923-26.

⁷ Aurelio de Llano Roza de Ampudia, *Cuentos asturianos*, Junta para ampliación de estudios, Madrid, 1925.

⁸ *Folklore Fellows Communications*, XXXII, Helsinki, 1930.

⁹ The most important collections already published are the following: Manuel J. Andrade, *Folk-Lore from the Dominican Republic*, New York, 1930; José Manuel Espinosa, *Spanish Folk-Tales from New Mexico*, New York, 1937; J. Alden Mason and Aurelio M. Espinosa, *Porto-Rican Folk-Lore: Folk-Tales*, in *Journal of American Folk-Lore*, 1921-29; Paul Radin and Aurelio M. Espinosa, *El Folk-Lore de Oaxaca*, Habana, 1917.

¹⁰ Ramón A. Laval, *Contribución al Folklore de Carahue*, 2 vols., Madrid, 1916, and Santiago, 1921; *Cuentos populares en Chile*, Santiago, 1923; *Cuentos de Pedro de Urdemales*, Santiago, 1925.

¹¹ Rodolfo Lenz, *Cuentos de adivinanzas corrientes en Chile*, in *Anales de la Universidad de Chile*, Santiago, 1912-1914; *Un grupo de consejas chilenas*, Santiago, 1912.

¹² Rafael Ramírez de Arellano, *Folklore portorriqueño*, Junta para ampliación de estudios, Madrid, 1928.

America. Thousands of variants, from all parts of the Spanish speaking world, must be collected if we wish to undertake studies similar to those of the Finnish scholars, and, then, to attempt to determine, with some degree of accuracy, which elements are Spanish and European, and which indigenous, or African.

2. POPULAR AND TRADITIONAL BALLADS.—As is generally acknowledged, the richest balladry ever known is that of Spain. The oldest ballads are, in reality, fragments of older heroic poems, the favorite parts of epic poems. Traditional ballads are still preserved in oral tradition wherever Spanish is spoken. In Spain Menéndez Pidal and his pupils have collected thousands of ballads from oral tradition. Spanish America is, as usual, far behind. Some 250 versions have been collected in Chile, Cuba, Santo Domingo, Puerto Rico, Mexico, New Mexico, and California, by Vicuña Cifuentes, Carolina Poncet, Chacón y Calvo, Henríquez Ureña, and Espinosa.¹³ But many more await the collector. From Mexico we need many more than the scant 20 already published. In Argentina only a handful have been gathered. From Colombia, Venezuela, Ecuador, Paraguay, and Uruguay, we have no collections at all. And all this despite the fact that the Spanish American versions have been found to be among the best preserved and the most archaic of all.¹⁴ It seems a pity that we cannot interest more students in these popular and traditional compositions that reflect the history of a great race and which have played such an important part in universal literature.

3. RIDDLES, PROVERBS, AND *coplas populares* (POPULAR QUATRAINS).

a. Three important collections of riddles from South America have been published: the Argentine collection by Robert Lehmann-Nitsche¹⁵ (over 1000 riddles, with numerous variants); a collection from Puerto Rico, published in the *Journal of American Folk-Lore* in 1916 (some 800 riddles); and the Chilean collection published by Eliodoro Flores in 1911 (795 riddles).¹⁶ There are smaller collections from Mexico, Cuba, Santo Domingo, and New Mexico. A glance

¹³ For a complete bibliography of the Spanish ballads collected and published in Spanish America, see *Homenaje a Menéndez Pidal*, 3 vols., Madrid, 1925, vol. I, pp. 199-200. A few versions have been published since that time, particularly from Mexico and New Mexico. See *Hispania* (California), 1932, XV, pp. 89-102.

¹⁴ See *Revista de filología española*, 1920, VII, p. 234.

¹⁵ *Adivinanzas rioplatenses*, Buenos Aires, 1911.

¹⁶ *Adivinanzas corrientes en Chile*, in *Revista del folklore chileno*, 1911, II, entregas 4 to 7, pp. 137-334.

at the abundant materials from other parts of the world cited in Archer Taylor's recent *A Bibliography of Riddles* (Helsinki, 1939), reveals that Spanish America is behind also in this field.

b. As regards proverbs, Spain has ever been a rich field, and in the mother country thousands of proverbs have been collected since the earliest periods of Spanish literature.¹⁷ In Spanish America, on the other hand, little has been done in this field. Two good collections exist: one from Mexico, by Darío Rubio, *Estudios paremiológicos*, México, 1937, and the other from New Mexico, *New Mexican Spanish Proverbs*, published in the *Journal of American Folk-Lore* in 1913.

c. Spanish collections of *coplas populares* are quite numerous. Large and important collections have been published by Rodríguez Marín, Fernán Caballero, Jiménez de Aragón, Aurelio de Llano, Vergara Martín and others,¹⁸ and extensive studies have been devoted to them.¹⁹ In Spanish America the collections are few and far between. The outstanding work in this field has been done by the Argentine folklorist, Juan Alfonso Carrizo, to whom we owe four important publications: *Antiguos cantos populares argentinos* (Buenos Aires, 1926); *Cancionero popular de Salta* (Buenos Aires, 1933); *Cancionero popular de Jujuy* (Tucumán, 1934), and *Cancionero popular de Tucumán* (2 vols., Buenos Aires, 1937). In addition to *coplas populares*, these works contain ballads and other types of popular narrative poetry. They constitute a rich store of this type of material and show what might be done in this field in other regions of Spanish America.²⁰

4. FOLK MUSIC.—Closely related to balladry and the *coplas* is the equally important field of folk music. Most ballads and *coplas* are sung, and the music is part of the ballad or *copla*. In the works of Carrizo mentioned in the preceding section, as well as in other studies dealing with the traditional ballads of Spain and Spanish

¹⁷ The famous collection of Gonzalo de Correas, *Vocabulario de refranes y frases proverbiales*, is perhaps the best known. The oldest in the romance languages is that of the Marqués de Santillana (1398-1458), *Refranes que dicen las viejas tras el fuego*.

¹⁸ Francisco Rodríguez Marín, *Cantos populares españoles*, 5 vols., Sevilla, 1882-83. Fernán Caballero, *Cuentos y poesías populares andaluces*, Madrid, 1887. Juan José Jiménez de Aragón, *Cancionero aragonés*, Zaragoza, 1926. Gabriel María Vergara, *Mil cantares populares amorosos*, Madrid, 1921. Gabriel María Vergara Martín, *Coplas y romances*, Madrid, 1934. Aurelio de Llano Roza de Ampudia, *Del folklore asturiano*, Madrid, 1922.

¹⁹ Notably by Rodríguez Marín, in the work cited in note 18.

²⁰ A collection of 1500 *coplas populares* from New Mexico remains unpublished at Stanford University.

America, one often finds observations of a general character on the music involved; but few folklorists are scholars versed in musical techniques or trained musicians, and, as a result, very little has been done in this field in Spanish America.

In Spain, on the other hand, a very good beginning has been made with the investigations of Dámaso Ledesma, Martínez Torner, Rafael Benedito, and Pedrell.²¹ In a recent Mexican work, *El romance español y el corrido mejicano*, by Vicente Mendoza (Mexico, 1939), a serious effort has been made to study Mexican folk music in relation to that of Spain. But much still remains to be done in this field, which is closely related, of course, to the fields of folk drama, folk dance, and folk poetry. Since specialists in music are required for this work, the aid of certain American foundations would be highly desirable.

5. FOLK DRAMA.—In Spain the folk drama has received little attention. This may be due to the fact that the learned drama is at the same time popular and folkloristic. In Spain, it seems, the folk drama was absorbed by, and became identical with, the learned or literary drama.²²

In Spanish America the situation is quite different. The Spanish missionaries and colonizers brought with them, in the XVIth and XVIIth centuries, types of the drama that were still clearly differentiated. By the side of the learned dramas, to be played in the theatres,²³ genuine folk plays were brought over, the most popular of these being, apparently, certain religious plays and the ubiquitous *Moros y Cristianos*, a mock battle between Moors and Christians. These last plays may still be witnessed in certain Spanish towns; but very few religious folk plays are preserved in Spain today. In the New World, on the other hand, both types flourish everywhere, in New Mexico as well as in Argentina or the Philippines. Examples of both types have been published; but as yet no serious study has been devoted to this branch of folklore.

In Argentina, Chile and Mexico, printed copies of these folk plays, especially of the religious type, may be obtained in the bookstores or at street stands; but the plays are performed only in the

²¹ Dámaso Ledesma, *Cancionero salmantino*, Madrid, 1907. Eduardo Martínez Torner, *Cancionero musical*, Madrid, 1928; *Cuarenta canciones españolas*, Madrid, 1924. Felipe Pedrell, *Lírica nacionalizada*, Paris, 1909.

²² Consider, for example, the dramatic productions of the Quinteros, Valle Inclán, and García Lorca, and, in earlier times, the *pasos* of Lope de Rueda, etc.

²³ Mexico had its national theatre by 1597.

villages in connection with certain religious festivities. Since these customs are fast disappearing, efforts should be made to gather large collections of these plays. M. L. Wagner has published several Mexican versions which date from the XVIIth and XVIIIth centuries. All are religious in type: The Shepherds of Bethlehem; The Visit of the Magi; The Flight into Egypt, etc. It is curious to note that these folk plays were written even in the native languages. Paso y Troncoso has translated several of these into Spanish.²⁴

In New Mexico both the religious plays and the *Moros y Cristianos* type abound. The University of New Mexico has recently published a few of the religious type, collected by Arthur Campa.²⁵

The *Moros y Cristianos* type seems to have been very popular in Spain and in all Spanish speaking countries until the end of the last century. Although we know of no printed Spanish versions of the play, several manuscript copies from Spain, dating apparently from the first half of the last century, are in the possession of my father, at Stanford University. Several Mexican versions of the same play have been reproduced by Manuel Gamio, in his *Población del Valle de Teotihuacán*, Mexico, 1922. From New Mexico my father has one manuscript of the play, a faulty and fragmentary version (unpublished).

In addition to these folk plays of European origin and setting, there also exist in Spanish America native Spanish folk plays of American origin and setting. Some study has been devoted to this subject in South America. In New Mexico two important native Spanish folk plays have been preserved: *Los Comanches*, a play composed in the last years of the XVIIIth century, depicting a decisive battle between the Spaniards of New Mexico and the Comanche Indians, published by Espinosa, in 1907,²⁶ and *Los Tejanos*, a folk play of the middle of the last century describing the defeat of the Texans and the capture of their leader, General Hugh McLeod, by the New Mexicans in 1841. This last work, discovered at Chimayó in 1932, remains as yet unpublished.

The Passion plays and the religious ceremonies of the Flagellant societies that still continue their practices in certain parts of Spain

²⁴ Francisco del Paso y Troncoso, *Sacrificio de Isaac: auto en lengua mexicana, escrito en 1678; traducido al español por . . . en Homenaje al XII Congreso Internacional de Orientalistas*, Florence, 1899; *Adoración de los Reyes*, Florence, 1900.

²⁵ Arthur Campa, *Spanish Religious Folk-Theatre in the Spanish Southwest*, University of New Mexico Bulletin, 1934, First and Second Cycles.

²⁶ Bulletin of the University of New Mexico, 1907.

and Spanish America have received some attention; but they, too, await a serious and scholarly investigation.²⁷

I am aware of the fact that in this brief survey I have discussed the field of Spanish American folklore chiefly from the point of view of my own interests. I have left unmentioned many important branches of folklore, such as the folk dance, superstitions and beliefs, popular medicine, folk speech, witchcraft, and manners and customs. In the field of witchcraft and superstitions—to mention one more field—important investigations have been carried out by Fernando Ortiz in Cuba, Daniel Granada in Argentina, Vicuña Cifuentes in Chile, and Manuel Gamio in Mexico.²⁸

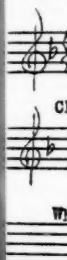
All branches of folklore are important. And in almost every one of them much still remains to be done, in the vast field of Spanish American folklore. American scholarship would do well to encourage, in every possible way, research in the various branches of this rich field. Certainly the valuable pioneer work that has already been accomplished should be continued in the future with even greater enthusiasm, and—what is highly important—with additional material aid.

Harvard University.

²⁷ See the *Journal of American Folk-Lore*, 1938, LI, pp. 445-449.

²⁸ Fernando Ortiz, *Los Negros Esclavos*, Havana, 1916; *Los Negros Brujos*, 2nd ed., Madrid, 1917. Daniel Granada, *Reseña histórico-descriptiva de antiguas y modernas supersticiones del Río de la Plata*, Montevideo, 1896. Julio Vicuña Cifuentes, *Estudios de folklore chileno; mitos y supersticiones recogidos de la tradición oral chilena*, Santiago, 1915. Manuel Gamio, *Población del Valle de Teotihuacán*, 3 vols., Mexico, 1922.

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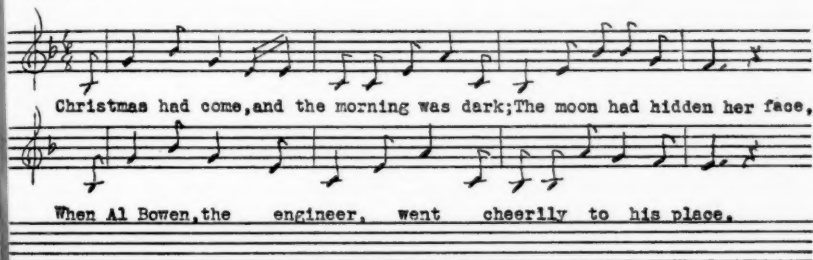


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THE MAUD WRECK

by
Lelah Allison

The wreck¹ about which the following ballad was written occurred Christmas morning at 3:30, 1904, one half mile east of Maud, Illinois, on the Southern Railroad. Two passenger trains were wrecked; one burned; eight people were killed; eight more were wounded; and three or four died later. Both trains were running behind schedule. At Mt. Carmel the dispatcher gave the west-bound train, Number One, an order to pass the other train at Maud. The Browns dispatcher failed to deliver an order to the east-bound train, and so that train did not pull on the siding at Maud as it was supposed to do. The engineer of that train, Al Bowen, and his fireman, MacNeely, were both killed in the wreck. Miss Rosemary Kennard, Keensburg, Illinois, wrote the words² of this song as it was sung to her by people of the community who had kept it alive, in memory, for a third of a century. Mrs. E. N. Henderson, Albion, Illinois, noted the tune.



Al had a smile, kind word for all;
A courteous man was he.
His winning ways made many friends
As many will agree.

Before Al made this fatal trip,
He cheerfully did proclaim,
"Good-bye, Mother, if I never come back,
I'll always be the same."

¹ Mt. Carmel, Illinois, *Register*; Mt. Carmel, Illinois, *Republican*, December 26 and 27, 1904, p. 1.

² Miss Kennard says that her mother, Mrs. Grif Kennard, says that the words of the song were written by a railroad man of Princeton, Indiana, but the author's name has been lost.

The Southern had no braver man,
No better engineer,
But on that night Al seemed to have
A little lingering fear.

"I hate to make this run tonight;
My headlight is no good.
I fear some evil will take place;
I feel as if it would.

"But there's no use to wish to stay;
No extra man have we;
I do my duty, come what may;
What is to be will be."

Al took his seat within the cab,
MacNeely by his side.
"Now keep your seat, old Boy," he said.
"We'll have a flying ride.

"I'm thirty minutes late, friend Mac.
Buchanan will be there.
He's siding now at this station Maud.
I see his headlight glare.

"Give her more coal," he said to Hull.
"We must make up this time."
To his surprise, he saw a light
Come streaming down the line.

"It's Number One! Great God!" he cried.
"She's coming around the neck!
Jump, Mac! jump! I'll stay with her;
You'll find me 'neath the wreck!"

These iron steeds met with an awful rush,
And burst like a shell.
The stream of fire and scalding steam
Made it an awful hell.

On Christmas morn, the searchers came,
And found their bodies there.
Their souls had taken their flights to heaven
Where death can never stare.

They never knew the cause of it,
A signal wrong was given.
We know their noble souls rest
In far away peaceful heaven.

Pawnee, Illinois.

FOLKLORE BIBLIOGRAPHY FOR 1940

by

R. S. Boggs

I just returned at Christmas from a seven months' trip through Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay and Brazil, to establish personal contact with folklorists there, to augment my bibliography, and to find out generally about the present status of folklore studies there. This trip shows its influence in two ways in the present bibliography. First, my late return caused some haste, although I have considered all publications sent me by authors and editors to date. Second, information on the countries I have just visited naturally may be more extensive this time.

There have been various news items and reports of activities of interest during the year. Martha Beckwith, in *JAFL* 1938, LI, 442-444, reports the National Folk Festival at Washington, D. C., and the Mountain Folk Festival at Berea College, Kentucky. Stith Thompson, in *JAFL* 1939, LII, 117, reports my folklore trip to Mexico and my current folklore bibliographies, Sven Liljeblad's folklore trip to the United States from Sweden, the joint congress of the Association for European Ethnology and Folklore and of the International Congress of Folklore (scheduled for the summer of 1940 in Stockholm), and folklore in the Federal Writers' Project in the United States. R. M. Grumman, in *SFQ* 1940, IV, 111-113, reports the fifth annual meeting of the Southeastern Folklore Society. The American Folklore Society approved through its council, December 30, 1940, an interesting report of a Committee on Policy, including a series of recommendations based largely on the recognition of a major difficulty facing the Society and its journal, namely, that they are peripheral to two major concerns—those of anthropologists and those of persons in the humanities—and encouraging emphasis on those points at which fields of interest converge. This is an auspicious indication of the rapidly developing field of folklore as a science, and the Society should be congratulated on its progressive attitude. Let us hope that the Society now shall not long delay in recognizing that the science of folklore is not essentially peripheral but is itself a major field and should declare its independence. The Report of the Committee of the Conference on Inter-American Relations in the Field of Music, Washington, D. C., September 3, 1940, is rich in suggestions for possible developments in the field of Panamerican folk-music. Of particular interest are the article on Brazilian popular

music by Mario Andrade, p. 98-110, with lists of pertinent institutions, persons, phonograph records and publications, and the list of some folkmusic collections in the Panamerican Union, by A. D. Zanzig, pp. 92-97. In *Palacio* 1940, XLVII, 121-136, Hulda R. Hobbs reports that the School of American Research has acquired the day to day records of the most productive period (1880-1911) in the life of the great Americanist Bandelier, his own journal, letters, unpublished works and various Bandelieriana, which will constitute the basis of an extended series of articles on his life and works, of which she begins herewith the first. In the *Revista del Museo de la Plata* 1938, n. s., *sección oficial*, pp. 125-133, Fernando Márquez Miranda gives a brief survey of the life and works of the great German folklorist, Dr. Robert Lehmann-Nitsche, who spent most of his productive years at the Museo de la Plata, where he knew personally the author of this article. Born November 9, 1872, died April 8, 1938, many of Lehmann-Nitsche's 264 publications deal with Latin American folklore. From March 13 to June 15, 1940, the Museum of Costume Art in New York exhibited ancient and modern dress in the Americas. In May 1940, the Museum of Modern Art in New York exhibited Mexican art and arranged a program of Mexican music, printing the program in a thirty-one page pamphlet with a number of illustrations and short articles on various types of Mexican songs and dances. The same Museum arranged a somewhat similar "Festival of Brazilian music", October 16-20, 1940. The anthropology department of the National School of Biological Sciences (founded 1933) of the National Polytechnic Institute in Mexico City announced its courses for 1941. In this new department, whose purpose is to prepare technicians to deal with problems of the peoples of Mexico and the Americas, a considerable portion of the materials dealt with is of folklore interest. A Panamerican folklore society, Folklore of the Americas, was founded in 1940, under my direction.

I have long advocated the use of folklore for the noble purpose of developing Panamerican friendship and unity. Germany and Italy have put this value of folklore into practice. In the Italian folklore periodical, *Lares* (*O. N. D. Comitato nazionale italiano per le arti popolari. Sotto gli auspici dell' Istituto nazionale per le relazioni culturali con l'estero*, Vol. X, nos. 4, 5, 6, p. 254-425) of Aug.-Dec. 1939, a large and special number was dedicated to German folklore, similar to the one the *Zeitschrift für Volkskunde* dedicated to Italian folklore. In this number several German folklorists published arti-

cles on various aspects of German folklore in Italian for Italian folklorists.

Although tardy in the international Panamerican field, some New World nations have actually begun to use their own folklore in their public schools, to stimulate patriotism and national unity in the youth of their nation. Most progressive in this respect is Argentina. In 1921 the National Council of Education collected through rural schoolteachers a large archive of folklore materials. In 1940 the Council published a sixteen page pamphlet with a questionnaire and instructions for gathering and recording folklore, which will be circulated among schoolteachers over Argentina in a new quest for materials. This pamphlet also contains a statement of the Council's project in folklore, including the creation of a Folklore Commission and approval of publication of school texts based on the folklore materials gathered, to be used widely through the public school system. The Cultural division of the National Ministry of Education in Venezuela now publishes a children's magazine called *Onza, tigre y león*, which circulates folklore among school children. In the United States, since schools are administered chiefly by the individual states, a national movement along this line is more difficult. However, the state of New Mexico notably has begun this work, with state-wide gathering of folklore through government relief agencies and the propagation of folklore through the public schools.

A wide variety of groups and periodicals continues their interest in folklore, and their number is growing in the New World. Founded in Buenos Aires, May 3, 1937, the Argentine Folklore Association began to publish a bulletin in 1938, which has now reached its second volume, and has printed a series of monographs, has its own club rooms, and continues to thrive under the active leadership of Dr. Santo S. Faré with the support of an enthusiastic membership. In September 1940 appeared the first number of *Folklore*, bulletin of the Department of Folklore of the Institute of University Cooperation, under the able directorship of Professor Rafael Jijena Sánchez, who holds, so far as I am aware, the only folklore professorship in Argentina. Also in Buenos Aires is the Argentine "tradicionalista" association, Euritmia (founded in 1920), which encourages the cultivation of folklore, especially in its musical aspects, vitalized by Professor Josué T. Wilkes. Long interested in Argentine folk life has been the *Deutscher wissenschaftlicher Verein*, which has a patient and scholarly guide in Professor Max Tepp of the Goetheschule in Buenos Aires. This society began a *Zeitschrift* in the midst of diffi-

cult times in 1915, which survived until 1920. In 1921 it was succeeded by *Phoenix*, which continued a long and successful career until 1936, when troubled times again began to appear on the eastern horizon. In 1937-1938 *Phoenix* survived one more volume by combining with *Lasso*. In 1939 one special issue appeared. In 1940 there was none, but it hopes to resume publication in 1941. Across the Río de la Plata in Montevideo, Uruguay, the *Boletín de filología del Instituto de estudios superiores* has survived two volumes under the able directorship of Dr. Adolfo Berro García, and contains much of interest in folkspeech for the Americanist, especially of Uruguay, as well as in its news items and bibliographic notes. Also of particular interest for folkspeech, and for Peruvian folklore in general, is a publication of the University of San Marcos in Lima, the *Sphinx, revista del Instituto superior de lingüística y filología*, which has now reached its fourth volume. Also in Lima, the Catholic university of Peru issues *Ensayos geográficos*, now in its second volume, which contains articles describing human geography by regions, including considerable folklore. For Peruvian bibliography, both past and current, including folklore, of special interest is the *Boletín bibliográfico* issued by the library of the University of San Marcos in Lima, which bulletin began in 1923, and is now edited by Federico Schwab, who has a special interest in folklore. The *Mensaje* of the National library in Quito, Ecuador, and the *Revista municipal* of Guayaquil, Ecuador, are particularly valuable to the New World folklorist in this country of bibliographic difficulties, for they list the current accessions to the National and Municipal libraries. In La Paz, Bolivia, *Kollasuyo*, which reached its second volume in 1940, is of a general cultural nature, but has some items of folklore interest concerning Bolivia where so little of the rich folklore has been published. In the isolated region in Colombia of Putumayo, Caquetá and Amazonas, at the Catholic missionary center in Sibundoy, Putumayo, *Amazonia colombiana americanista* made its first appearance in 1940. Its work will be divided into 5 sections: 1) history and geography, 2) folklore, 3) linguistics, 4) ethnography and archaeology, 5) natural sciences. This should prove a very interesting contact for folklorists of the Americas in the outside world. After a pause during 1938, *Neza* resumed publication with Volume IV in 1939 in Mexico City. Led by the deep inspiration and local patriotism of Gabriel López Chiñas, a group of students in Mexico City from Juchitán disseminates through this periodical their native Zapotecan culture.

Of comparative interest, *Ord og Sed*, organ for Nemndi til Gransking av Norsk Nemningsbruk of Oslo, Norway, reviewed by Norman E. Eliason in *SFQ* 1940, IV, 169-171, merits the attention of the American folklorist. The same is true of the organ of the Estonian Folklore Archive in Tartu, *Rahvapärimeste selgitaja*, which reached its second volume in 1940. Likewise valuable are the current bibliographies by Oskar Loo of Estonian folklore, classified by types and with explanatory notes, published in the *Jahresbericht der estnischen Philologie und Geschichte of Tartu*.

FICU—*Folklore, boletín del Departamento de folklore del Instituto de cooperación universitaria*. Buenos Aires.

JAF—*Journal of American Folklore*.

PMLA—*Publications of the Modern Language Association of America*.

RAMSP—*Revista do Arquivo municipal*. São Paulo, Brasil.

SFQ—*Southern Folklore Quarterly*.

TFSB—*Tennessee Folklore Society Bulletin*.

GENERAL AND MISCELLANEOUS

Balys, J. Tautosakos rinkėjo vadovas; antroji laida. Kaunas, Lituanistikos instituto; Lietuvių tautosakos archyvo leidinys 1940. 166 p.

An interesting manual of instructions for the folklore collector in Lithuania,—on phonographic recording, phonetic transcription of texts and writing down of melodies, of instruments and informants, classification of materials, etc.

Beckwith, Martha Warren. Hawaiian mythology. New Haven, Yale university press 1940. x, 575 p. (Pub. for the Folklore foundation of Vassar college.)

Gods. Children of gods. Chiefs. Heroes and lovers in fiction. Bibliography. Index. An able, scholarly discussion and description of various types of folk narrative (myths, legends, folktales), well illustrated with texts in English. Miss Beckwith spent her childhood in Hawaii, was the leading spirit in the Vassar college Folklore foundation for 18 years, is a research associate of the Bishop museum in Honolulu, and is probably better fitted than anyone else to produce this excellent and fundamental work.

Belfort de Mattos, Dalmo. Escolas e metodos no folclore. RAMSP 1940, ano VI, vol. LXIV, 285-288.

Brief international survey of various theories in interpretation of folklore, chiefly from an ethnological point of view.

Boggs, Ralph Steele. Spanish folklore in America; Folklore in Pan-americanism; Latin American folklore awaits conquistadores. University of Miami Hispanic-American studies (Coral Gables, Florida) 1939 (1940), I, 122-165.

Three lectures delivered at the Hispanic-American institute in 1939. Semi-popular survey of the field of Latin American folklore, its heritage from Spain, its value in developing inter-American understanding, friendship and unity, and its brilliant future in the New World as a special field of study.

Davidson, Donald. Current attitudes toward folklore. TFSB 1940, VI, 44-51.

And editorial comment on this article, p. 52-53, suggests a name for the author's preferred attitude: the participating-propagative. The other 3 attitudes: the historical-scholarly, the enthusiastic-promotional, and the commercial-exploitative.

Imbelloni, J. La primera etapa de la antropología americana (1839-1873). Universidad Católica bolivariana (Medellín, Colombia) 1940, VI, no. 18, p. 3-21.

Of some interest for the early history of Americanist folklore scholarship.

Jacovella, Bruno. ¿Qué es folklore? FICU Sept. 1940, no. 1, p. 3.
A noble attempt at a difficult definition.

Loorits, Oskar. Endis-eesti elu-olu. I. Lugemispalu kaluri ja mere-mehe elust. Tallinn, Kirjastus-Osaühing "Kultuurkoondis" 1939. 344 p. (Commentationes archivi traditionum popularium estoniae—Eesti rahvaluule arhiivi toimetused 11.)

Summary of contents in German, p. 337-344. With this number the Estonian folklore archive begins a series of texts of various types of folklore of their ancestors, especially choice examples from the life of fishermen and seamen. The present volume contains various types of folklore of Estonian fisherfolk. It is lamentable that in the New World we still lack the sound bases of such excellent archives upon which to base good anthologies.

Plinius Secundus, Gaius. Natural history; with an English translation, in 10 vols. Vol. III: libri VIII-XI, by H. Rackham. Cambridge, Mass., Harvard university press 1940. ix, 616 p. (Loeb Classical library no. 353.)

Attention was called last year to vol. I of this handy page to page text and translation of this fundamental source book for folklore. Harvard press states that publication of vol. II has been delayed.

Rodríguez Arce, José Ramón. Lo particular de cada cultura está en el pueblo. *América*, revista de la Asociación de escritores y artistas americanos (Havana) Feb.-March 1940, V, nos. 2-3, p. 65-73.

"Para gustar o captar lo mejor y más legítimo de cada colectividad humana hay que acudir a lo folklórico," p. 66.

Schwab, Federico. La raíz romántica del folklore. *Sphinx*, revista del Instituto superior de lingüística y filología de la Universidad mayor de San Marcos (Lima) 1939, III, nos. 4-5, p. 95-98.

The indigenous and European elements are consolidating in the man of the New World, but he is still conscious of his duality and desirous of a unity whose lack he feels. In his search for his unified self, he discovers folklore as a concrete and spontaneous manifestation of his spirit, and finds that his folklore serves to affirm in himself sentiments he still has not learned how to express. In this subjective interest Schwab sees a Romantic source for an ever growing interest in folklore in the New World, the same phenomenon as found in European Romanticism though not related to it.

Schwab, Federico. El folklore, nuevo campo de estudio en América y la necesidad de su orientación histórica. *Sphinx*, revista del Instituto superior de lingüística y filología de la Universidad mayor de San Marcos (Lima) July-Oct. 1939, III, nos. 6-7, p. 87-92.

Cites the growing interest in the science of folklore in Latin America and its relation to the awakening of national consciousness, and analyzes this movement from a historical point of view.

Vicuña Cifuentes, Julio. ¿Qué es el folklore y para qué sirve? *Boletín bimestral de la Comisión chilena de cooperación intelectual* (Santiago de Chile) May-June 1939 (1940), III, no. 15, p. 5-11.

Some interesting general remarks in behalf of a new science.

United States and Canada

Best, Edwin J. Stars and coffee grounds. *TFSB* 1940, VI, 23-30.
Text of an anecdote of fortune telling.

Boggs, Ralph Steele. Folklore in the university curricula in the United States. *SFQ* 1940, IV, 93-109. Spanish translation in *FICU* Dec. 1940, no. 2, p. 11, 12, 14.

Surveys facilities available for students in the field. Best developed appear to be North Carolina, Indiana, California (Berkeley) and New Mexico, but generally offerings are scattered, fragmentary and almost undeveloped as a unified field.

Corser, Harry Prosper. Totem lore of the Alaska Indian and the land of the totem; new ed. rev. Wrangell, Alaska, W. C. Waters 1940. 116 p. il.

Gayton, Ann H. and Newman, Stanley S. Yokuts and western Mono myths. Berkeley and Los Angeles, University of California press 1940. vii, 109 p. (Anthropological records, vol. 5, no. 1, p. 1-110, 2 maps.)

Part I: Type myth: Condor steals falcon's wife; linguistic aspects of Yokuts' style; narrative style; cultural position. II: Hitherto unpublished texts in English of 55 various folk narratives of these California Indians. III: Abstracts in English and comparative analysis of these 55 narratives and of 104 others previously published. Bibliography and list of catchwords.

Heizer, R. F. and Hewes, G. W. Animal ceremonialism in central California in the light of archaeology. American anthropologist 1940, XLII, 587-603.

Huss, Veronica and Werner, Evelyn. The Conchs of Riviera, Florida. SFQ 1940, IV, 141-151.

Some observations on this group, miscellaneous dialect notes and texts of narratives and songs, gathered by the Writers' project.

Jacobs, Melville. Coos myth texts. Seattle, University of Washington 1940. (Pubs. of anthropology, vol. 8, no. 2, p. 129-259.)

Kelly, Isabel Truesdell. Northern Paiute tales. JAF 1939, LI, 363-438.

38 various narratives in English, collected in 1930, from 3 Paviotso bands from the west coast of the United States (California to Oregon), with some details about informants.

Kennedy, Stetson. Nānigo in Florida. SFQ 1940, IV, 153-156.

Various bits of information about this African cult, introduced from Cuba into Key West and Tampa. Author believes a complete recording of it could now be made in Florida, where its decadence has dispelled fear and secrecy.

Mathes, C. H. Jeff Howell's buryin'. TFSB 1940, VI, 19-22.

Description of a love triangle, in which the 2 women are reconciled over the man's grave by a sermon.

Nebraska folklore pamphlets. Mimeographed issues from materials gathered by the Federal writers' project in Nebraska. Lincoln.

I-XXIV are listed in my 1939 bibliography. XXV. Pioneer recollections Jan. 1940. 12 p. [A buggy ride. A butchering bee. Pioneer remedies.

Funerals. Farm machinery. A pioneer medicine show. Grasshoppers of 1873. Watching an Indian massacre in 1876. A squash steal and a dance fight. Religion. Claim jumpers. Mirages and prairie vegetation. A pioneer meal and a butchering superstition. An early train excursion. Pioneer hospitality. German community life and superstitions.] XXVI. Pioneer religion. Feb. 1940. 14 p. XXVII. Dance calls; series 3. April 1940. 16 p. [Continued from Pamphlet XXIV.] XXVIII. Early Nebraska cooking. May 1940. 18 p. [Chiefly recipes, a number of the 1870's.] XXIX. Pioneer tales. July 1940. 16 p. [Various narratives and experiences related by Nebraska pioneers.] XXX. Pioneer schools. Dec. 1940. 18 p. [Miscellaneous lore and descriptions of the schools.]

Opler, Morris Edward. Myths and legends of the Lipon Apache. New York 1940. (American folklore society memoir 36.)

Speck, Frank G. Penobscot man; the life history of a forest tribe in Maine. Philadelphia, University of Pennsylvania press 1940. xx, 325 p., 81 fig.

An able study of this Algonquin tribe, describing a wide variety of the aspects of its folk life, with some texts and excellent illustrations. Includes brief items on architecture, occupations, arts and crafts, foods, dress and adornment, festivals and customs, various types of folk narratives, names and expressions, musical instruments, songs, dances and games. Some music is given with descriptions of songs and dances, p. 167-173, p. 260-261, p. 270-300.

Latin America

Almeida Oliveira, Sebastião. Expressões do populário sertanejo; vocabulário e superstições. São Paulo and Rio de Janeiro, Civilização brasileira 1940. 219 p.

Lists in 2 abc files under keyword folkspeech (words, phrases, idioms) and folk beliefs gathered from oral circulation in the Brazilian states of São Paulo, Minas Gerais and Mato Grosso.

Antuña, José G. El indio y la expresión propia americana. América, revista de la Asociación de escritores y artistas americanos (Havana) 1940, VII, no. 3, p. 59-61.

Arévalo, Pedro. El folklore en la novela americana. Algo (Trujillo, Peru) Oct. 1940, p. 37-41.

Baldus, Herbert. Instruções gerais para pesquisas etnograficas entre os indios do Brasil. RAMSP 1940, ano VI, vol. LXIV, 253-272.

Contains many practical suggestions for the folklore collector.

Barrantes, Emilio and others. Folklore de Huancayo; investigación realizada por los alumnos de cuarto año de instrucción media del colegio nacional de Santa Isabel. Huancayo, Peru, Ed. Scaramutti [1940]. 88 p.

Various items of folklore, gathered by students, under B.'s direction, from the state of Huancayo, usually from their homes and quite vividly reported. There are 38 descriptions of different festivals and customs, one item on various bits of folk medicine, 6 items of folksongs (words only), descriptions of 3 dances, 5 of beliefs, and 17 various legends, folktales and other narratives. This is the type of work we should like to see extended.

Belfort de Mattos, Dalmo. Os folclores regionais do país. RAMSP 1940, ano VI, vol. LXXI, 95-111.

A much needed attempt to determine the folklore regions of Brasil.

Bertoni, Guillermo Tell. Bosquejo de geografía humana de América; la antigua Guaranía, el país, los habitantes, primitivos centros de dispersión, su cultura, la Conquista, la cruz de razas, la penetración de culturas. Asunción del Paraguay, Ed. Guaraní 1940. 98 p. map. (Trabajo presentado por la Sociedad científica del Paraguay al Octavo congreso científico americano reunido en Washington en mayo de 1940.)

A good general background sketch for the student of Paraguayan folklore, which is one of the most interesting bodies of folklore in the New World for its relatively complete and simple blending of Indian and Spanish elements.

Bertoni, Guillermo Tell. Geografía económica nacional del Paraguay. Asunción del Paraguay, Ed. Guaraní 1940. viii, 235 p. (Textos para estudios superiores. Economía geográfica, vol. II.)

Like his *Bosquejo de geografía humana*, a good cultural background work on this little known territory.

Boggs, Ralph Steele. Bibliography of Latin American folklore. New York, H. W. Wilson 1940. x, 109 p. (Inter-American bibliographical and library association, Washington, D. C., pubs., series I, vol. 5, for the year 1939-1940.)

Selective and commented guide, classified by types (as in this bibl.) and by countries. Reviewed by A. L. Campa in SFQ 1940, IV, 171-172 and by Juan B. Rael in Hispanic review 1940, VIII, 368.

Breña Pacheco, Leonor. El folklore y la educación indígena. Pedagogía (Lima) 1940, I, no. 2, p. 31-32.

Canal Feijóo, Bernardo. Los casos de "Juan"; el ciclo popular de la picardía criolla. Buenos Aires, Compañía impresora argentina 1940. 162 p.

Keen analysis of the significance of animals, especially the fox, in folklore, particularly Argentine, and their human significance, p. 11-71. Pertinent texts of oral narratives, presumably Argentine, p. 75-158. A study of international significance embracing various types of folklore, but chiefly the Argentine folktale.

Canal Feijóo, Bernardo. El reverso humorístico de la tristeza criolla; conferencia pronunciada en el Instituto social de la Universidad nacional del litoral, Santa Fe, el 13 de julio de 1939. Santa Fe, Argentina, Imp. de la Universidad nacional del litoral 1940. 31 p.

A penetrating character analysis of the Argentine folk.

Dale, George Irving. Games and social pastimes in the Spanish drama of the Golden Age. *Hispanic review* 1940, VIII, 219-241.

Of background interest for Spanish American folklore, especially games, riddles and jests.

Giovanni, Félix de. Los indios guahibos; algunas de sus costumbres y creencias. Educación, revista para los maestros venezolanos 1940, I, no. 5, p. 29-36, 7 il.

Various interesting items of beliefs, customs, foods, etc., of these Indians of the upper Orinoco in Venezuela.

Gómez, Eduardo B. El gaucho y su pampa; conferência pronunciada no Cineteatro Carlos Gomes, de cidade do Rio Grande, em 25 de agosto de 1937, por ocasião da Missão intelectual uruguaia á mesma cidade. Boletim do Centro rio-grandense de estudos históricos (Rio Grande, Rio Grande do Sul, Brasil) Oct. 1939, I, no. 1, p. 4-9.

Sketch of this folk type of the Atlantic plains of South America.

Hurston, Zora Neale. Voodoo gods; an inquiry into native myths and magic in Jamaica and Haiti. London, J. M. Dent 1939. x, 290 p. 24 photographs, 2 maps.

Inclán, L. El libro de las charrerías; edición y prólogo de Manuel Toussaint. Mexico, D. F., Porrúa hnos. 1940. xiv, 216 p. (Biblioteca mexicana, vol. 2.)

Instituto de información campesina. Cuecas y consejos del campo chileno. Santiago de Chile, Zig-zag 1939. 96 p.

Miscellaneous good advice to the farmer, interspersed with various bits of folklore.

Instituto de información campesina. El libro del huasco chileno. Santiago de Chile, Zig-zag 1939. 96 p.

Miscellaneous good advice to the farmer, interspersed with various bits of folklore.

Jijena Sánchez, Rafael. Historia del folklore en la Argentina. FICU Sept. 1940, no. 1, p. 5-7.

A very good brief survey of the development of folklore studies in Argentina.

Jijena Sánchez, Rafael. El folklore requiere especialistas, actualmente, y no aficionados. FICU Dec. 1940, no. 2, p. 9.

Jijena Sánchez, Rafael. Memoria del año 1940 del Departamento de folklore; resumen de la labor realizada en el año 1940 y plan sintético de tareas para 1941. FICU Dec. 1940, no. 2, p. 24.

Krause, Fritz. Nos sertões do Brasil; relatório e resultados da expedição de Leipzig ao Araguáia, em 1908; tradução de Egon Schaden; prefacio de Herbert Baldus. RAMSP 1940, ano VI, vol. LXVI, 43-58; vol. LXVII, 175-204; vol. LXVIII, 175-198; vol. LXIX, 213-232; vol. LXX, 135-158; vol. LXXI, 113-128.

Translation of Krause's *In den Wildnissen Brasiliens*, Leipzig, R. Voigtlaender 1911, to be continued. Studies Karajá, Xavajé, Tapirapé and Kayapó tribes, including various aspects of their folklore.

Looser, Gualterio. Publicaciones chilenas sobre antropología, etnología, folklore, arqueología y lingüística; año 1938. Boletín bibliográfico de antropología americana (Tacubaya, D. F., Mexico) 1939, III, no. 3, p. 228-230.

López Chiñas, Gabriel. Vinni gulasa; cuentos de Juchitán. Mexico, D. F., Ed. Neza 1940. 45 p.

Various Zapotecan folk narratives retold in Spanish by one who knew them in childhood in his native Juchitán.

Magalhães, Basilio de. O folclore no Brasil. Rio de Janeiro 1939. 49 p. Mimeographed. (Ministerio das relações exteriores. Divisão de cooperação intelectual. Resumo no. 8.)

I. Influência da "escola romântica" no aparecimento dos primeiros escritos sobre o nosso folclore. Obras gerais, publicadas até agora. II. Brasileirismos. III. Paremiologia e adivinhas populares. IV. Crenças e superstições. V. Ética social (usos e costumes). VI. Literatura bárdica-literatura de cordel. [No number VII.] VIII. Mítica geral. IX. Mítica regional. X. Conclusão. An excellent and detailed bibliographic survey of folklore studies in Brasil.

Magalhães, Basilio de. *O folclore no Brasil; com uma colectânea de 81 contos populares organizada pelo Dr. João da Silva Campos.* Rio de Janeiro, Imprensa nacional 1939. 397 p. 14 pl. (Boletim do Instituto histórico.)

A revision of *O folclore no Brasil*, Rio de Janeiro, Quaresma 1928. Folclore em verso e folclore em prosa. Contribuições relativas à mítica indígena e à mítica africana. Traços gerais sobre as teorias mitográficas e sobre o totemismo e o tabuismo. Mitos primários, suas transformações e sobrevivências. Mitos secundários. Gerais e regionais. Classificação dos contos e fábulas colecionados pelo Sr. J. da Silva Campos e comparação dos mesmos com os de outros novelários nacionais e estrangeiros. Conclusão. Contos e fábulas populares da Baía. 81 texts in Portuguese, p. 168-324 ("Colhi-os todos diretamente, da versão popular; e quasi todos em mui restrita área do Recôncavo da Baía. . . . Quanto me foi possível, reproduzi com fidelidade o linguajar do povo," p. 167.) Glossário. Notas complementares. Indice de autores. A fine scholarly survey, rich in bibliography and texts.

Mata Machado Filho, Aires da. *O negro e o garimpo em Minas Gerais.* RAMSP 1939, ano VI, vol. LXII, 309-356; 1940, ano VI, vol. LXIII, 271-298.

VIII. As cantigas de trabalho na mineração dos diamantes; chiefly discussion. IX. A dança do canjerê; words of 65 songs, many with music. X. O dialeto crioulo de S. João da Chapada. XI. Vocabulário do dialeto crioulo sanjoanense. XII. Vestígios do dialeto crioulo no linguajar local.

Métraux, Alfred. *Myths and tales of the Matakó Indians (the Gran Chaco, Argentina).* Ethnological studies (Göteborg, Sweden) 1939, IX, 1-127.

Entire text in English. General observations, p. 1-9. 123 various prose narratives (myths, tales, legends and traditions), p. 9-89. 20 miscellaneous explanatory notes, describing especially various beliefs and customs, p. 90-122. See Palavecino's *Takjuaj*, under "folktale".

Miró Quesada Sosa, Aurelio. *Martín de Porres en el arte y en el folklore.* Mercurio peruano (Lima) 1940, special no.

Rev. by J. A. H. in 3 (Lima) March 1940, no. 4, p. 90.

Molina Téllez, Félix. *Tierra madura; panorama del folklore; prólogo de Luis Alberto Sánchez.* Rosario, Argentina, Ruiz 1939. 183 p.

General observations, especially on Argentina, p. 13-62. Literary descriptions of various bits of Argentine folklore, p. 67-171.

O Negro no Brasil; trabalhos apresentados ao 2.º congresso afro-brasileiro (Bahia). Rio de Janeiro, Civilização brasileira 1940. 367 p. (Bibliotheca de divulgação científica, vol. XX.)

Includes 23 papers by various authors, many of them dealing with beliefs, customs, witchcraft, folk medicine, folk dances, and other aspects of the folklore of the Negroes in Brasil.

Posnansky, Arturo. Raza y cultura de la América prehistórica. Kollasuyo, revista mensual de estudios bolivianos (La Paz) April 1940, II, no. 16, p. 3-10.

Good general background article on Bolivia.

Ramos, Arthur. Folclore latinoamericano. RAMSP 1940, ano VI, vol. LXVI, 81-85.

Reprinted from *Diretrizes* III, no. 25. Good survey article.

Rivadeneira, Ester. Folklore de la provincia de Bio-Bío. Revista chilena de historia y geografía (Santiago de Chile) July-Dec. 1939, LXXXVII, no. 95, p. 95-161.

Introducción. Oraciones populares. Juegos populares. Adivinanzas. Cuentos y leyendas. Mitos. Supersticiones. Refranes y dichos. Instrumentos musicales: trutruca. Bebidas: chupilca, trique. Guisos. Diminutivos de nombres propios. Glosario. Chilean texts.

Roco del Campo, Antonio. Notas del folklore chileno. Santiago de Chile, Gutenberg 1939. 64 p.

General observations and examples of various types of folklore, as found in Chile.

Rotondo, Idalia M. E. Llajta mauca (pueblo viejo); el problema de la etnografía y de la arqueología de Santiago del Estero; contribución al estudio de la llamada civilización chaco santiagueña. Buenos Aires, Mundi 1940. 145 p. 7 pl. map.

Of general interest for the cultural history of the state of Santiago del Estero, especially of its primitive inhabitants and particularly of their pottery. This region is one of the richest in Argentina in its cultural background, and still today is one of the least disturbed by modern civilization.

Steinen, Karl von den. Entre os aborígenes do Brasil central; prefacio de Herbert Baldus; tradução de Egon Schaden. São Paulo, Brasil, Departamento de cultura 1940. 715 p. 145 fig. 30 pl.

Publishes in one vol. the long series of articles in which this work in Portuguese translation was issued through vols. XXXIV-LVIII of RAMSP.

Velázquez, Rafael P. Ensayos de historia y folklore bonaerense; en el centenario de la creación del partido de Tuyú (hoy General Juan Madariaga); nota preliminar de Carlos M. Peña. Buenos Aires, La argentina 1939. 385 p.

General discussion of folklore, especially of Tuyú, Argentina, with various samples.

Wassén, Henry. An analogy between a South American and Oceanic myth motif and Negro influence in Darien. *Ethnological studies* (Göteborg, Sweden) 1940, no. 10, p. 69-79.

Points out some parallels between the Kuna and Choco Indians of Panama and Colombia and Palau island in Micronesia in folktale motives, and similarity between medicine men's magic sticks of the Kuna and Choco and Africa.

Wisdom, Charles. The Chorti Indians of Guatemala. Chicago, University of Chicago [1940?]. 490 p. il. (University of Chicago pubs. in anthropology. Ethnological series.)

Studies the social organization of these Indians of eastern Guatemala, their food, clothing and shelter, industries, sickness, medicine, religion, beliefs, ceremonies, festivals, etc.

Yépez Miranda, Alfredo. El folklore peruano. *América, revista de la Asociación de escritores y artistas americanos* (Havana) Jan. 1940, V, no. 1, p. 31-35.

Distinguishes sharply between the urban coastal region and rural mountain region with its tenacity of indigenous tradition. Discusses the general character of the folklore of the mountain region. Sees in the indigenous folklore a solid basis for a truly national literature.

MYTHOLOGY

Belli, Próspero L. La deidad votiva pluvial en la civilización nazca. *El comercio* (Lima) July 28, 1940, p. 6.

LEGEND AND TRADITION

Albertson, Catherine. Roanoke island in history and legend. No place, no publisher, no date. 26 p. 5 pl.

1. printing March 1934. 2. printing Aug. 1936. 3. printing June 1939. Various traditions and legends current in and about this island, retold.

Albertson, Catherine. Wings over Kill Devil . . . and Legends of the dunes of Dare. No place, no publisher, no date. 37 p. 5 il. 2 pl.

4 traditions on the origin of the name "Kill Devil" hills. 2 traditions on the origin of the name of the town "Kitty Hawk". The legend of Theodosia Burr. Tradition of the origin of the name of "Jockey's ridge". Legend of Blackbeard and his treasure. Legend of Virginia Dare. Retold, as current along the North Carolina coast.

Balys, J. Lietuviu liaudies sakmės, I. Kaunas, Lituanistikos instituto lietuviu Tautosakos archyvas 1940. xxvi, 448 p. (Pub. of the Lithuanian folklore archives. Series A: legends. Lithuanian folk legends, vol. I.)

890 Lithuanian legends (I. Etiological; II. Devil and people), with motive numbers, contents and sources. Summary of motive contents in English. A fine major compilation for comparative references.

Burga, Napoleón M. Tradiciones épicas de los antiguos peruanos. Sphinx, revista del Instituto superior de lingüística y filología de la Universidad mayor de San Marcos (Lima) July-Oct. 1939, nos. 6-7, p. 81-86.

Chroniclers of old Peru indicate the aborigenes preserved their legendary material in epic poems. Burga here reproduces some of this material from these sources—from Montesinos, Anello Oliva and Cabello Balboa.

Carreño, Angel. La gratitud de un leproso. Revista del Instituto arqueológico del Cusco 1939, IV, nos. 6-7, p. 46-51.

From the 2. vol. of the author's inedited work, *Tradiciones del Cuzco*. Tradition about a Cuzco altar carved by a leper miraculously cured by the Virgin.

Dorondel, Louis. Légendes et traditions dans l'histoire de Saint Domingue; essai de critique. Port-au-Prince, Imprimerie de la Compagnie lithographique d'Haiti 1939. 90 p.

Dorson, Richard M. Davy Crockett: American comic legend, selected and ed. by . . . , with a foreword by Howard Mumford Jones. New York, Rockland editions 1939. xxvi, 171 p.

Reviewed by Herman E. Spivey in SFQ 1940, IV, 166-169.

Fife, A. E. The legend of the three Nephites among the Mormons. JAF 1940, LIII, 1-49.

Examines the basis for this legend in Mormon theology, its relation to the legends of John the Beloved and the Wandering Jew, lists 9 written and 46 oral versions, summarizes its current motives and concludes that it is directly inspired in the *Book of Mormon*, with other influences, chiefly Biblical, and that it is growing in Mormon folklore.

Goldschmidt, Walter; Foster, George and Essene, Frank. War stories from two enemy tribes. JAF 1939, LII, 141-154.

The Yuki and Nomlaki of northern California. 9 legend texts in English.

Jiménez Borja, Arturo. Cinco leyendas del Perú. La prensa (Lima) July 28, 1940, p. 11.

- Jiménez Borja, Arturo. *Leyendas del Perú*; dibujos de Julia Codesido. A 17 p. pamphlet inserted loose in the leaves of the periodical 3 (Lima) Dec. 1940, no. 7.

15 texts of legends and tales from Lima, Ica, Piura, Junín, Huancavelica, Ancash, Ayacucho and Chanchamayo, with name of place and informant with each.

- Loorits, Oskar. *Das misshandelte und sich rächende Feuer, I. Tartu, K. Mattieseni trükikoda* 1935. 90 p. (*Commentationes archivi traditionum popularium estoniae* 1.)

Surveys various versions of this legend from northern Europe and Siberia. A good, international, comparative study, of a kind that is sadly lacking for hundreds of important themes. Note this is the first publication in this valuable series.

- Martins dos Santos, Francisco. *Lendas e tradições de uma velha cidade do Brasil. São Paulo, Empresa gráfica da "Revista dos tribunais"* 1940. 253 p.

23, retold, from Santos.

- Newcomb, Franc J. *Origin legend of the Navajo eagle chant. JAF* 1940, LIII, 50-77.

Text in English of this long (nearly 27 pages) legend, from an informant near Newcomb, New Mexico.

- Royo Guardia, Fernando. *Leyenda de Guanaroca. Revista de arqueología (Havana)* Feb. 1939, I, no. 3, p. 57-58.

Taino tradition explaining origin of lake Guanaroca, southeast of Cienfuegos, and Taino legend of the origin of the human race.

- Viidalepp, R. *Valimik muistendeid koolide kogumisvõistluselt* 1939. Tartu, Ilutrükk 1939. 40, iv p. (*Commentationes archivi traditionum popularium estoniae*, 10.)

Selection of 53 Estonian traditions collected during a school competition in 1939.

FOLKTALE

- Aswell, James R. and others. *God bless the Devil! Liars' bench tales*; by James R. Aswell, Julia Willhoit, Jennette Edwards, E. E. Miller, Lena E. Lipscomb, of the Tennessee writers' project, with illustrations by Ann Kelly, of the Tennessee art project. Chapel Hill, University of North Carolina press 1940. xiv, 254 p. il.

25 texts of folk and folksy tales, current in Tennessee, told quite effectively in the folk idiom of the region.

Cobb, Lucy and Hicks, Mary. Animal tales from the old North State [North Carolina]; il. by Inez Hogan. New York, E. P. Dutton 1938. 200 p.

Reviewed by Annabel Morris Buchanan in SFQ 1940, IV, 116-117.

Espinosa, Aurelio Macedonio. Spanish folktales from California. Hispania (Stanford, California) 1940, XXIII, 121-144.

Spanish texts of 12 tales, with a few linguistic notes and comparative bibliography.

Hallowell, A. I. Some European folktales of the Berens river Sauteaux. JAF 1939, LII, 155-179.

7 versions of 4 tales, in English. Cites Aarne-Thompson and Thompson tale and motive numbers.

Heller, E. K. Story of the sorcerer's serpent; a puzzling medieval folktale. Speculum 1940, XV, 338-347.

Palavecino, Enrique. Takjuaaj, un personaje mitológico de los mataco. Revista del Museo de la Plata 1940, n. s. I, sección antropológica p. 245-270.

Spanish translations of a number of texts of tales from these natives of the Argentine Chaco, in which the popular Takjuaaj figures as the protagonist. See Métraux's *Myths and Tales of the Matako*, under general-Latin America.

Rael, Juan B. Cuentos españoles de Colorado y de Nuevo México (1. serie). JAF 1939, LII, 227-323.

Spanish texts of 23 "cuentos de adivinanzas" and 24 "cuentos humanos". From a collection of 410 tales, one sixth of which Rael believes are of New Mexican origin and the rest of European origin. Rael's unpublished doctoral dissertation at Stanford in 1937 was a study of phonology and morphology based on his tale collection, which is excellent.

Smith, G. H. Three Miami tales. JAF 1939, LII, 194-208.

Taylor, Archer. Some trends and problems in studies of the folktale. Studies in philology (Chapel Hill, North Carolina) 1940, XXXVII, 1-25.

An excellent introduction for the scholar into folktale scholarship. Surveys what has been done in collecting, classifying and investigating folktales, and suggests many lines along which one might work.

Thompson, Stith. Folklore and literature. PMLA 1940, LV, 866-874

A fine synthesis, reviewing the wide scope of folklore and its literary manifestations, and surveying scholarship in the field of the folktale.

FOLK POETRY, MUSIC, DANCE AND GAME

Entwistle, William J. Notation for ballad melodies. PMLA 1940, LV, 61-72.

Somewhat expands and internationalizes the system found in S. B. Hustvedt's *Melodic index of Child's ballad tunes*, University of California 1936, of musical transcription into letters of the alphabet.

Jungfer, Victor. Litauischer Liederschrein; Volkslieder in deutschen Übertragungen und Nachdichtungen; mit einer Einführung hrsg. v. . . . Kaunas, Verlag der deutschen Buchhandlung 1939. 126 p.

Loorits, Oskar. Volkslieder der Liven. Tartu, Gelehrte estnische Gesellschaft 1936. xxiv, 688 p. (Verhandlungen der Gelehrten estnischen Gesellschaft XXVIII.)

Monumental collection of Livonian folksongs, texts in original, often with German translation and music, good introduction and comments in German, and well indexed. Good comparative reference.

Loorits, Oskar. Ununevast kultuurimiljööst; mit einem Referat: Aus verschollenem Kulturmilieu. Tartu, Aratrükk Eesti teaduste akadeemia aastaraamatust 1940. 123 p. (Commentationes archivi traditionum popularium estoniae 12.)

Summarized in German, p. 117-123. Interprets 6 folk expressions, p. 5-35, and analyzes in great detail, p. 35-116, the chief motive and folksong of "In my heart was a coalpan (brazier, Kohlenbecken)".

Tampere, Herbert. Vana kannel, III. Kuusalu vanad rahvalaulud I. Mit einer Zusammenfassung Alte estnische Volkslieder aus dem Kirchspiel Kuusalu I. Tallinn, Kultuurkoondis 1938. xvi, 501 p. (Archivum traditionum popularium estoniae. Monumenta estoniae antiquae.)

Reviewed by Archer Taylor in JAF 1940, LIII, 81-82. Summary of contents in German, p. 405-501. 50 page introduction on the life and people of the Estonian settlement which emigrated from the parish of Kuusalu to Russia, on the collecting of the materials and the folksingers. Annotated texts of 476 ballads, folksongs, children's games and charms, occasionally with music. A fine comparative reference.

Torre Franca, Fausto. Il segreto del Quattrocento; musiche ariose e poesia popolare; con centosessantatré pagine di musiche in partitura sedici di facsimili e cinque appendici. Milan, Ulrico Hoepli 1939. xxiii, 610 p.

This study, centering on the villota and frottola, throws light on an early channel of modern European (and thence American) folk music traditions.

United States and Canada

Ashton, J. W. Some jump rope rhymes from Iowa. JAF 1939, LII, 119-123.

Barry, Phillips. The Maine woods songster. Cambridge, Mass., Powell 1939. 102 p.

Reviewed by George Herzog in SFQ 1940, IV, 255.

Beck, E. C. The farmer's curst wife (Child 278) in Michigan. SFQ 1940, IV, 157-158.

Words only of one version from a lumberjack of Au Gres, Michigan.

Belden, H. M. Ballads and songs collected by the Missouri folklore society. Columbia, University of Missouri 1940. xviii, 530 p. (University of Missouri studies XV, 1.)

Reviewed by G. H. Gerould in SFQ 1940, IV, 165-166.

Bond, Donald F. English versions of the carol of the twelve numbers. SFQ 1940, IV, 247-250.

Brewster, Paul G. Ballads and songs of Indiana, collected and edited by . . . Bloomington, Indiana university 1940. 376 p. (Indiana university pubs., Folklore series, no. 1.)

Reviewed by A. P. Hudson in SFQ 1940, IV, 163. Texts, often several variants, of 100 different songs, about 30 with music, including 27 versions of traditional English and Scottish ballads, 14 of these with music, selected from a total collection of about 3 times as big, from the chiefly Anglo-Germanic, often Southern settlers, in southern Indiana, with fine notes of provenience and comparative references. An auspicious beginning for this new and welcome folklore series.

Brewster, Paul G. More songs from Indiana. SFQ 1940, IV, 175-203.

Words only and notes of informants of 30 songs.

Bronson, Bertrand H. "Edward, Edward", a Scottish ballad. SFQ 1940, IV, 1-13.

Examines the Percy version of this ballad, Child no. 13, in detail for its literary variance from oral tradition. "One feels . . . it was, *so far as its form is concerned*, very close to its fountain head. And its form, apart from its formulas, is what makes all the difference between Percy's version and the Appalachian futility." When one feels futility in the presence of folklore, one should seek more compatible companionship.

Bronson, Bertrand H. A footnote to Edward, Edward. SFQ 1940, IV, 159-161.

Concludes, by internal evidence, that Percy's version of this ballad is at variance with folk tradition in certain points.

Buchanan, Annabel Morris. A neutral mode in Anglo-American folk music. SFQ 1940, IV, 77-92.

Duncan, Ruby. The play-party in Hamilton county. TFSB 1940, VI, 1-15.

Description of 16 games, with words only of their songs. This is part of a larger collection of ballads and songs, prepared under E. C. Kirkland's direction at the University of Tennessee.

Eckstorm, Fannie Hardy. Two Maine texts of "Lamkin". JAF 1939, LII, 70-74.

Child no. 93, words only, with notes.

Halpert, Herbert. Some ballads and folksongs from New Jersey. JAF 1939, LII, 52-69.

12 texts, all with music except no. 10, and notes.

Herzog, George. Phillips Barry. JAF 1938, LI, 439-441.

P. B. was born in 1880 in Boston and died Aug. 29, 1937, in Framingham Center, Mass. Most noted as a ballad scholar, especially of New England. Herzog concisely surveys Barry's scholarly life and lists many of his works.

Jordan, Philip D. A further note on "Springfield mountain". JAF 1939, LII, 118-119.

Reprints words of a variant in *The United States Songster*, pub. by U. P. James in Cincinnati in 1836, p. 200.

Kirkland, Edwin Capers. The effect of oral tradition on "Robin Hood and Little John". SFQ 1940, IV, 15-21.

By a detailed comparison of a recently collected Tennessee version of this English ballad with Child no. 125 A, and secondarily with an Illinois version of it collected in 1908, Kirkland exemplifies that ballads can clearly improve in narrative effectiveness and poetic quality through oral transmission.

Kirkland, Edwin C. University faculty folksongs. TFSB 1940, VI, 33-41.

Words and music of 7 songs, transcribed from phonograph recordings made in 1937 at the University of Tennessee, sung by a faculty wife who learned them chiefly in Nebraska.

Longini, Muriel Davis. Folksongs of Chicago Negroes. JAF 1939, LII, 96-111.

35 texts and fragments, words only, of folksongs and ballads, with some comments.

Neely, Charles. Four British ballads in southern Illinois. JAF 1939, LII, 75-81.

Words only of Child nos. 73, 84, 200, and a version of "Margaret's ghost" in Percy's *Reliques*.

Rael, Juan B. New Mexican wedding songs. SFQ 1940, IV, 55-72.

Good description of the *entrega de novios*, which appears to be of New Mexican origin, with verses of 7 versions of one *entrega* and one version of another, with a sample of the music.

Smith, Grace Partridge. A Vermont variant of "The frog's courting". JAF 1939, LII, 125-127.

Words, and music of the chorus, of a fragmentary version of this nursery song, with a bibliography of American versions of 22 items.

Sutherland, Elihu Jasper. Vance's song. SFQ 1940, IV, 251-254.

Words only of 2 texts from southwest Virginia, of this ballad, composed by Abner Vance of Russell county, Virginia, in 1819, about himself, and still current in the Ohio valley.

Taylor, Archer. The themes common to English and German balladry. Modern language quarterly (Seattle, Wash.) 1940, I, 23-35.

Finds German and English balladry intimately connected, with many indications of a common taste.

Taylor, Archer. The carol of the twelve numbers once more. SFQ 1940, IV, 161.

Synthesis of bibliography on this carol. Indicates desirability of a comprehensive study of it. See L. R. C. Yoffie in this section.

Treat, Asher E. Kentucky folksong in northern Wisconsin. JAF 1939, LII, 1-51.

56 texts, with music and notes.

Umble, John. The Old Order Amish, their hymns and hymn tunes. JAF 1939, LII, 82-95.

Descriptive account in English, illustrated with several texts in their current language (Pennsylvania German), 3 with music. These Swiss German immigrants came to Pennsylvania in colonial times, and now have over 140 congregations scattered through Illinois, Iowa, Kansas, Mississippi, Ontario, Oklahoma, North Dakota, Michigan, Wisconsin, Pennsylvania, Ohio and Indiana, with the greatest concentration in the last 3 states.

Whitfield, Irène Thérèse. Louisiana French folk songs. Baton Rouge, Louisiana state university press 1939. xiv, 159 p. (Romance language series, no. 1.)

A fine contribution to an interesting section of the field. Surveys work done in this field. Relates collecting experiences. Gives music, French texts and phonetic transcriptions of songs, but does not always clearly indicate their provenience. The songs and ballads are grouped according to the type of French used in them (Louisiana French, Acadian or Cajun French and Negro French or Creole dialect) and subdivided by topics. 103 ballads and songs in all.

Yoffie, Leah Rachel Clara. The carol of the twelve numbers. SFQ 1940, IV, 73-75.

Gives parallel texts of this song from Georgia and from the Jewish Passover service in which it is sung in many parts of the world, and suggests it may be of Jewish origin. See Archer Taylor in this section.

Latin America

Águila, Daniel Arturo del. Los bailes antiguos. Biblioteca (Iquitos, Peru) July 1940, p. 12.

Amaral Junior, Amadeu. Cantos de macumba. RAMSP 1940, ano VI, vol. LXVIII, 201.

Words only of 4 of these songs, collected in 1928, in Quintino Bocaiuva.

Arguedas, José María. El charango. La prensa (Buenos Aires) March 17, 1940, sec. 3, p. 2.

Says this musical instrument is *mestiza*.

Arróspide de la Flor, César. Valoración de la música como expresión cultural en el imperio de los Incas. Revista de la Universidad Católica del Perú (Lima) 1940, VIII, 124-132.

Bal y Gay, Jesús. Romances y villancicos españoles del siglo XVI; primera serie. Mexico, D. F., Pubs. de la Casa de España en México 1939.

Reviewed by Vicente T. Mendoza in *Anales del Instituto de investigaciones estéticas* (Universidad nacional autónoma de México) 1940, no. 5, p. 111. 5 old ballads and 10 villancicos of 16. century Spanish *vihuelistas*, transcribed in modern annotation for piano. Of background interest for Spanish American folk poetry and music.

Braga, Rubem. Um jongo entre os maratimbas. RAMSP 1940, ano VI, vol. LXVI, 77-80.

Maratimbas are fisherfolk on the southern shore of Espirito Santo. Very brief accounts of their dances, the catambá and jongo, and some of their verses.

Cadilla de Martínez, María. Juegos y canciones infantiles de Puerto Rico. San Juan, Puerto Rico, Casa Baldrich, Brau 1940. 259, iv, iv p.

A fine reference work, especially for children's games in Puerto Rico, with study and descriptions, verses and music of between 150 and 200 items, and bibliography of 125 titles, and index. Reviewed by O. H. Hauptmann in SFQ 1940, IV, 172.

Camara Cascudo, Luis da. *Vaqueiros e cantadores; folclore poético do sertão de Pernambuco, Paraíba, Rio Grande do Norte e Ceará. Pôrto Alegre, Ed. da livraria do Globo 1939. 274 p. (Biblioteca de investigação e cultura.)*

Reviewed by M. Rodrigues de Melo in *Fronteiras (Recife)* 1940, IX, nos. 3-4, p. 10. Fine study of folk poetry by this eminent Brazilian folklorist, illustrated with many verses and some music. Os motivos da poesia tradicional sertaneja. Modelos do verso sertanejo. Poesia mnemônica e tradicional, a) romances, b) pé quebrado, c) os A. B. C., d) pelo sinais e orações. Ciclo do gado. O cantador. Ciclo social. A cantoria. O desafio. Documentário.

Carrizo, Juan Alfonso. *Cantares históricos del norte argentino, recogidos y anotados por. . . Buenos Aires, Centro de instrucción de infantería 1939. 124 p. (Biblioteca del suboficial, vol. 94.)*

Words only, with extensive explanatory notes, of some 47 songs, recorded from oral tradition, chiefly in Salta, Catamarca, Tucumán and Santiago del Estero.

Carrizo, Juan Alfonso. *Dos antiguallas tradicionales. FICU Dec. 1940, no. 2, p. 13-14.*

Cites a few verses from Jujuy, Argentina, which he believes are remnants of the old Spanish ballad *Fonte frida*. See under riddle for the other *antigualla*.

Castro e Silva, Egídio de. *O samba carioca; notas de uma visita a Escola do Morro da Mangueira. Revista brasileira de música, pub. pela Escola nacional de música da Universidade do Brasil (Rio de Janeiro) 1939, VI, 45-48.*

General observations on the samba type of folksong and dance in Rio de Janeiro, followed by music, words and notes on a samba entitled "Nunca conheci paixão".

Cuadra, Pablo Antonio. *Horizonte patriótico del folklore. FICU Dec. 1940, no. 2, p. 23.*

Notes on Latin American folklore, especially on Spanish ballad survivals in Nicaragua.

Domínguez, Francisco. *Dos sones zapotecas. Suplemento de Neza, revista de cultura zapoteca (Mexico, D. F.) 1939, IV, no. 1. 4 p.*

Gives music of 2 folksongs from Juchitán, Mexico: *Telayuu* (melodia de la madrugada) and *Baadubizabi* (el huérfano), both transcribed by Fr. Dom. from 3 folk musicians of Juchitán, whom he describes, along with their instruments, in "Trío de músicos zapotecas" in *Neza* IV, no. 1, p. 9-15.

Draghi Lucero, Juan. Cancionero popular cuyano, recogido y anotado por. . . Mendoza, Argentina, Best 1938. cxlvii, 643 p. 16 pl. (Junta de estudios históricos de Mendoza. Anales del primer congreso de historia de Cuyo, v. VII.)

1. ed. 500 copies. One of the largest collections I have ever seen. Good cultural historical background sketch of this region (Mendoza, San Juan, San Luis) and its folklore. Plates illustrating the folk life of this region. About 1,500 textual items in Spanish, chiefly of folk poetry. Music of 114 items. Bibliography and index. The texts are grouped as follows. 8 romances y tonadas. 234 tonadas amorosas. 61 tonadas tristes. 51 tonadas alegres, burlescas y satíricas. 17 tonadas sagradas. 96 tonadas noticieras. 43 tonadas de doble intención. 11 tonadas históricas. 106 tonadas de celebraciones, brindis y cogollos. 298 versitos y dichos. 83 cantos infantiles. Poesía vulgar chilena a fines del siglo XIX, referida a sucesos de la Argentina. Muestras de la antigua poesía chilena, conocida en Cuyo. 23 composiciones coreográficas. 121 riddles. 132 proverbs and phrases. Excerpts from 17 chronicles, which treat of Cuyo. 5 items of poesía vulgar cuyana contemporánea.

Gallac, Héctor. Ensayos musicológicos. Buenos Aires, Coni 1939. 122 p.

Especialy interesting are discussions of 2 musical instruments: the erque of northern Argentina and probably of Peruvian origin, and the charango, whose indigenous origin is denied.

Garibay K., Ángel María. Poesía indígena de la altiplanicie; selección, versión, introducción y notas de . . . Mexico, D. F., Eds. de la Universidad nacional autónoma 1940.

Reviewed by Jorge Luis Arango in *Universidad Católica bolivariana* (Medellín, Colombia) 1940, VI, no. 18, p. 137-139. A selection of 13 of the 20 ritual poems Sahagún took down from the Aztecs.

Guerrero, Raúl G. La música zapoteca. Neza, revista de cultura zapoteca (Mexico, D. F.) 1939, IV, no. 1, p. 16-20.

Remarks on the music of Cenobio and his Zapotecan trio from Juchitán.

Guerrero, Raúl G. La danza mexicana: épocas prehispánica y actual; con proyecciones; conferencia dada por . . . , socio activo, en la sesión ordinaria de la Sociedad mexicana de antropología, en el Museo nacional, México, D. F., el jueves 7 de noviembre de 1940 a las 19.30 horas.

Jijena Sánchez, Rafael. Hilo de oro, hilo de plata; selección hecha por . . . de letras y cantares infantiles recogidos de la tradición popular hispanoamericana. Buenos Aires, Eds. Buenos Aires 1940. 189 p.

Verses of 167 items of the folk poetry of Spain and Spanish America that have aesthetic and moral value, edited for children. No notes except citation of sources.

Jijena Sánchez, Rafael. La luna y el sol; letras que dicen y cantan los niños cristianos; selección hecha por . . . de poesías recogidas de la tradición hispanoamericana. Buenos Aires, Eds. Buenos Aires 1940. 124 p.

Verses of 131 items of religious folk poetry of Christian children in Spanish America, from Spain and Spanish America. No notes except citation of sources.

Jijena Sánchez, Rafael. De nuestra poesía tradicional. Buenos Aires, Eds. Buenos Aires 1940. 59 p. (Instituto de cooperación universitaria. Pubs. del Departamento de folklore.)

General discussion of Argentine folk poetry, with abundant illustrative verses interspersed.

Jiménez Borja, Arturo. Máscaras y danzas del Perú. La prensa (Buenos Aires) Feb. 11, 1940.

Jiménez Borja, Arturo. Folklore de Puno: la danza de los choqueles. El comercio (Lima) June 23, 1940.

Jiménez Borja, Arturo. Coreografía colonial; acuarelas mandadas hacer por D. Baltasar Jaime Martínez Compañón y Bujanda, siglo XVIII. A 12 p. pamphlet inserted loose in the leaves of the periodical 3 (Lima), June 1940, no. 5.

8 plates, illustrating 8 dances, with 4 p. of comments.

Jiménez Borja, Arturo. Bailarines e instrumentalistas en la feria nacional. Turismo (Lima) Aug. 1940.

López Chiñas, Gabriel. La música aborigen de Juchitán. Neza, revista de cultura zapoteca (Mexico, D. F.) 1939, IV, no. 1, p. 25-27.

On the bringing of Cenobio and his Zapotecan trio from Juchitán to Mexico City by the Sociedad nueva de estudiantes juchitecos, whose organ is Neza.

Lullo, Orestes di. Villancicos recogidos en La Rioja y Santiago del Estero. FICU Dec. 1940, no. 2, p. 19-20.

Texts of various Argentine carols.

Mendoza, Jaime. Motivos folklóricos bolivianos. Revista americana de Buenos Aires Oct. 1939, XVI, no. 186, p. 99-110.

Repr. from *Universidad de San Francisco Xavier*, April-June 1939. Lecture given in the Escuela nacional de maestros June 17, 1937, in Sucre. Impressionistic notes, especially on musical instruments in Bolivia: the *erke* and the *quena* (wind); the *charango*, *guitarrilla* and *guitarra* (string).

- Mendoza, Vicente T. Origen del movimiento sinfónico en México. Boletín de la Orquesta sinfónica en México (Mexico, D. F.) April 26, 1940, no. 1, p. 17-20.

Discusses in general terms the early influence of the Spanish conquerors on the native Indians of Mexico in musical instruments and instrumental music.

- Mendoza, Vicente T. Una canción provenzal en México. Anales del Instituto de investigaciones estéticas (Universidad nacional autónoma de México) 1940, no. 5, p. 57-76.

Oh blanca Virgen is known in Mexico from the coast of Veracruz through the central region of the country to the southwestern coast. Words and music of 3 of the most important versions are given, also those of a Catalan and a Provençal version. He compares and analyzes these versions and finds the Catalan version differing considerably from those of Mexico, and concludes this Provençal song was passed by French troops into Mexico in the 1860's.

- Mendoza, Vicente T. El casamiento del piojo y la pulga. Anales del Instituto de investigaciones estéticas (Universidad nacional autónoma de México) 1940, II, no. 6, p. 65-85.

Believes this children's song originated in late 18. century Spain, where he finds it first printed in the 19. century. He finds one version from New Mexico, 10 from Mexico scattered from Zacatecas to Yucatan, and one each from Peru and Chile. He gives the Spanish texts of these 13 versions, 6 with music, dating from the mid 19. century to the present, deduces some comparative notes, and concludes with the Mayan text and music of another version just received from Yucatan, and bibliography.

- Mendoza, Vicente T. Los cantos de arada en España y México. El nacional (Mexico, D. F.) Oct. 13, 1940.

Discussion of Mexican worksongs which accompany plowing and their Spanish antecedents, with examples cited and two full texts with music, one from Salamanca, Spain, the other from Aguascalientes, Mexico; also with some consideration, with illustration, of the names of the various parts of the primitive Roman plow brought to Mexico by the Spaniards.

- Montesinos, Pedro. Dos romances viejos. Revista nacional de cultura, ed. por el Ministerio de educación nacional, Dirección de cultura (Caracas, Venezuela) 1940, II, no. 24, p. 45-53.

Compares Spanish, Cuban and Venezuelan texts of *Conde Olinos*, and Spanish and Venezuelan texts of *El adúltero castigado*.

- Osmar Gomes, Antônio (Paulo de Damasco). Significação histórica da chegada. RAMSP 1940, ano VI, vol. LXIX, 233-236.

On the historical development of this Brazilian folk dance.

Osorio Bolio de Saldívar, Elisa. La música zapoteca de Juchitán. Neza, revista de cultura zapoteca (Mexico, D. F.) 1939, IV, no. 1, p. 5-8.

Describes trio of folk musicians from Juchitán and their instruments and music.

Sánchez Málaga, Carlos. Música popular. A 4 p. pamphlet inserted loose in the leaves of the periodical 3 (Lima) Dec. 1940, no. 7.

Music only of 4 *bailetes*: Jaraculito, Til-til, Huanca-danza, Negritos; the second from Eten, Lambayeque, the rest from Tarma, Junín.

Simpson, G. E. Peasant songs and dances of northern Haiti. Journal of Negro history (Washington, D. C.) 1940, XXV, 203-215.

Swanton, John R. Linguistic material from the tribes of southern Texas and northeastern Mexico. Washington, D. C., United States government printing office 1940. v, 145 p. (Smithsonian institution. Bureau of American ethnology. Bulletin 127.)

Comecrudo Indian text from Tamaulipas, Mexico, of a dancing song, and its literal English translation, p. 105-107. See p. 5 for account of this material.

Tejada, Valentín. Música popular dominicana. América, revista de la Asociación de escritores y artistas americanos (Havana) 1940, VII, no. 2, p. 45-48.

General observations, especially on the *merengue*, with some illustrative texts.

Vega, Carlos. La contradanza y su familia. La prensa (Buenos Aires) Nov. 5, 1939, p. 3.

Studies its origin in England and its arrival in Buenos Aires around 1730, where it gave rise to criollo dances like the *cielito*, *pericón* and *media caña*.

Vega, Carlos. La quena. La prensa (Buenos Aires) Nov. 26, 1939, p. 3.

On its origin and spread.

Vicuña Cifuentes, Julio. Instrucciones para recoger de la tradición oral romances populares. Boletín bimestral de la Comisión chilena de cooperación intelectual (Santiago de Chile) May-June 1939 (1940), III, no. 15, p. 12-23.

Chiefly samples of types of ballad texts, to be used by collectors in refreshing informants' memory as well as in conveying idea of what is wanted.

Zevallos Quiñones, Jorge. Un romance español del siglo XVIII en el Perú. 3 (Lima) Dec. 1940, no. 7, p. 63-70.

Traces from Spain to Peru in the late 18. century a ballad found in Duran's *Romancero general*, Madrid 1849, p. 175. Gives text and music from Usquil, La Libertad. Another instance of Spanish ballad survivals in the New World.

FESTIVAL AND CUSTOM

Baldus, Herbert. O conceito do tempo entre os índios do Brasil. RAMSP 1940, ano VI, vol. LXXI, 87-94.

Describes different ways of telling time among various Brazilian Indian tribes.

Braga, Rubem. A festa das canoas em Marataízes. RAMSP 1940, ano VI, vol. LXVII, 205-210.

On the southern shore of Espiritu Santo. This name is given by these fishermen to their chief annual festival, on March 24, in honor of the Divino Espiritu Santo. The festival is described and verses recited and sung on this occasion are given.

Ferdon, Constance Etz. Market day at Otavalo, Ecuador. Palacio 1940, XLVII, 165-171.

Including detailed descriptions of typical costumes.

Folklore cubano: noticias de algunas fiestas públicas en La Habana en los siglos XVI y XVII. El curioso americano, revista de historia y literatura (Havana) 1939, VIII, no. 2, p. 78-82.

Folklore cubano: la chinata. El curioso americano, revista de historia y literatura (Havana) 1939, VIII, no. 2, p. 121-123.

Guerrero, Raúl G. La fiesta tradicional de Juchitán. Mexico, D. F., Ed. Cultura 1939. 15 p.

Paper read before the Sociedad mexicana de antropología, Feb. 2, 1939, and pub. in *Revista mexicana de estudios antropológicos* (Mexico, D. F.) no. 3, p. 242-256. Vivid and detailed description of the festival of the patron saint of Juchitán, Oaxaca, San Vicente Ferrer, as seen there by the author in May of 1938. Also discusses Zapotecan music in some detail, and describes briefly various other festivals and customs.

Ricard, Robert. Les fêtes de "Moros y cristianos" au Mexique. Compte rendu de la XVI^e semaine de missiologie de Louvain (Brussels) 1938, p. 122-134.

Consolidated revision of his previous articles in *Journal de la Société des Américanistes de Paris* 1932, n. s. XXIV, 51-84, 287-291; 1937, n. s. XXIX, 220-227; 1938, n. s. XXX, 375-376.

Speroni, Charles. The observance of Saint Joseph's day among the Sicilians of southern California. SFQ 1940, IV, 135-139.

Fine description of this March 19 festival.

DRAMA

Amaral Junior, Amadeu. "Reisado", "Bumba meu boi" e "Pastoris" (material recolhido em 1937). RAMSP 1940, ano VI, vol. LXIV, 273-284.

Descriptions and words of dramatic presentations related to Christmas-Epiphany festivals in variants from Pernambuco.

Cobb, Lucy M. Drama in North Carolina. Southern literary messenger (Richmond, Virginia) April 1940, II, 228-235.

Interesting account of a notable growth of regional drama, based in considerable part on folklore, centered at the University of North Carolina under Frederick H. Koch.

Englekirk, John E. Notes on the repertoire of the New Mexican Spanish folktheater. SFQ 1940, IV, 227-237.

A suggestive synthesis.

ART, CRAFT AND ARCHITECTURE, INCLUDING DRESS AND ADORNMENT

Carneiro, Édison. Linhas gerais da casa de candomblé. RAMSP 1940, ano VI, vol. LXXI, 129-141.

Describes the construction, furnishings and uses as well as life about the typical candomblé, which is a house in which Negroes in Bahia hold their religious festivals.

Corbett, John M. Navajo house types. Palacio 1940, XLVII, 97-107.

Good study of folk architecture around Chaco canyon in New Mexico, preceded by a brief historical survey. 150 examples investigated are classified in 7 types.

Cordry, Donald Bush and Cordry, D. M. Costumes and textiles of the Aztec Indians of the Cuetzalán region, Puebla, Mexico. Los Angeles, Southwest museum 1940. (Southwest museum papers, no. 14.)

Cortázar, Augusto Raúl. Al margen del folklore; los juguetes y sus raíces psicológicas y estéticas. Humanidades, pub. por la Facultad de humanidades y ciencias de la educación, de la Universidad nacional de la Plata 1939, XXVII, 345-361.

Doering, John Frederick. Note on the dyeing of *halb Leinich* among the Pennsylvania Dutch of Ontario. JAF 1939, LII, 124-125.

García Granados, Rafael. *Reminiscencias idolátricas en monumentos coloniales*. Anales del Instituto de investigaciones estéticas (Universidad nacional autónoma de México) 1940, no. 5, p. 54-56, 4 pl.

Notes disks of highly polished obsidian at intersection of some Catholic crosses. Compares them with hole in breast of ancient Aztec sculptured figures, which doubtless contained a precious stone, symbolizing the heart of the figure.

Goggin, John M. Silver work of the Florida Seminole. *Palacio* 1940, XLVII, 25-32.

Two bands, one speaking Hitchiti, the other Micosuki, live in the Everglades and Big Cypress swamp and have about the same culture. They learned silver art from European contacts, and began practicing it generally in the early 19. century. Method of manufacture and pendants, ear pendants, hat bands, bracelets, rings, crescent gorgets and broaches are described. Bibliography.

Jiménez Borja, Arturo. *Mate peruano*. A 17 p. pamphlet inserted loose in the leaves of the periodical 3 (Lima) Sept. 1940, no. 6. 12 plates illustrating various types of mates, and 5 p. of comments.

López Osornio, Mario A. *Monografía sobre el lazo; contribución al estudio de las costumbres nativas*. Chascomús, Argentina, Imprenta "Baltar" de Ferretti hnos. 1939. 44 p.

A brief but authoritative treatise on the history, making, and uses of the lasso in Argentina. Also lists 47 words, phrases, proverbs and verses in which the lasso figures.

Mejía A., Félix. *Manifestaciones artísticas de los indígenas de Colombia; algunas joyas de orfebrería indígena de Antioquia y Caldas*. Universidad Católica bolivariana (Medellín, Colombia) 1940, V, nos. 16-17, 215-224, 8 pl.

Brief descriptions of the items illustrated, which intrigue one's interest for further study.

Mendieta y Núñez, Lucio. *La habitación indígena*. Mexico, D. F., Universidad nacional autónoma de México 1939. (Monografía del Instituto de investigaciones sociales.)

Reviewed by Emilia Romero in 3 (Lima) March 1940, no. 4, p. 88-89. Of Mexico. Proposes a classification of 6 types. Considers size, form, material, decoration, function, traits of different indigenous groups, influence on lives of inhabitants, and influence of them and their environment on their dwellings.

Milford, Stanley J. A San Juan burial. *Palacio* 1940, XLVII, 233-242.

Detailed description of 10 pottery pieces excavated near Aztec, New Mexico. Illustrations of 9 of these pieces are found on inside of back cover. Most of them are classic Pueblo.

Muelle, Jorge C. Miraflores prehistórico. 3 (Lima) Sept. 1940, no. 6, p. 31-41, 4 pl.

On primitive Peruvian pottery—*huacos*.

Roberts, Frank H. H. Archeological remains in the Whitewater district, eastern Arizona; part II: artifacts and burials; with appendix: skeletal remains from the Whitewater district, eastern Arizona, by T. D. Stewart. Washington, D. C., United States government printing office 1940. xi, 170 p. 57 pl. 44 fig. (Smithsonian institution. Bureau of American ethnology. Bulletin 126.)

Of interest for folk arts and crafts of ancient Indians in Arizona. Especially interesting is the pottery.

Tibiriçá, Ruy W. Cerâmica cabocla; pitos de barro. RAMSP 1940, ano VI, vol. LXIX, 237-240.

On ceramics of the state of São Paulo, with illustrations.

Velde, Paul and Henriette Romeike van de. The black pottery of Coyotepec, Oaxaca, Mexico. Los Angeles, California 1939. 43 p. il. (Southwest museum papers, no. 13.)

History of the region, and description and method of manufacture of pottery.

FOOD AND DRINK

Freyre, Gilberto. Assucar; algumas receitas de doces e bolos dos engenhos do Nordeste. Rio de Janeiro, José Olympio 1939. 166 p.

Good introductory survey of Brazilian cooking, followed by more than 60 recipes for sweets, desserts, cakes, etc., found on the sugar plantations of northeastern Brasil.

BELIEF, WITCHCRAFT, MEDICINE AND MAGIC

Camara Cascudo, Luis da. Superstições meteorológicas. Fronteiras (Recife) 1940, IX, nos. 3-4, p. 4-5.

Campos Moura, Paulo de. El uso de los perfumes en el imperio de los Incas y de los Aztecas. Letras brasileñas; cuadernos de divulgación en idioma español de literatura, artes—ciencias del Brasil (São Paulo) April 1940, 2. época, no. 1, p. 13-16 in *cuaderno* "El Brasil científico".

Uses in medicine and religious practices.

Carrizo, Jesús María. Dos supersticiones. FICU Sept. 1940, no. 1, p. 4.

Curación de las chacras (from Catamarca, Argentina) and La sampasula (from La Rioja, Argentina).

- Cuadros, Juan Manuel. Folklore botánico medicinal arequipeño; serie primera. Arequipa, Peru, Tip. Cuadros 1940. xx, 381 p. il.

Considers, in abc order, 71 plants, giving a picture of each, identifying it scientifically, describing it and its growing conditions, then listing its application in the folk medicine of Arequipa. In 19 p. at end is abc list of words and phrases current in the local folkspeech, most of them pertaining to folk medicine. The topic, the region in which it is considered, and the lack of this sort of work combine to make this book a very interesting contribution.

- Doering, Eileen Elita. A charm of the Gulf of Mexico sponge fishers. JAF 1939, LII, 123.

3 beliefs of the Greeks in Tarpon Springs, Florida.

- Farr, T. J. Tennessee folk beliefs concerning children. JAF 1939, LII, 112-116.

105 beliefs.

- Hurt, Wesley R. Witchcraft in New Mexico. Palacio 1940, XLVII, 73-83.

Good descriptive account of witchcraft among Spanish Americans in two typical towns—Manzano and Bernalillo—including beliefs and stories concerning witches there.

- Hurt, Wesley R. Spanish American superstitions. Palacio 1940, XLVII, 193-201.

A miscellany of beliefs connected with certain snakes and other animals, cures, weather signs, religion and buried treasure, from central New Mexico.

- Jijena Sánchez, Rafael and Jacovella, Bruno. Las supersticiones; contribución a la metodología de la investigación folklórica; con numerosas supersticiones recogidas en el norte argentino. Buenos Aires, Francisco A. Colombo 1939. 156 p. (Premio nacional de folklore, sección Norte 1939.)

Makes a serious attempt at a tangible and detailed definition of folklore, p. 13-33, of superstition, p. 35-61, and the relation of superstition with other types of folklore, p. 63-81. Proposes a system of classification, p. 83-101, outlined on p. 98, and illustrated, p. 105-154, with a classification of materials from Tucumán, Salta and Jujuy.

- Johnson, Jean Bassett. The elements of Mazatec witchcraft. Ethnological studies (Göteborg, Sweden) 1939, IX, 128-146.

Of northeastern Oaxaca, Mexico. Much specific data, with some comparative observations.

Loorits, Oskar. Liivi rahva usund; mit einem Referat: der Volksglaube der Liven. Tartu, Tallinna Eesti Kirjastus-Ühisuse trükikoda 1926, 1927, 1928. 3 vols. (Acta et commentationes universitatis tartuenss (dorpatensis) B XI.1, B XII.1, B XVI.1.)

A treatise on Livonian folk beliefs of such fundamental importance and great comparative value that it is worth citing, even so tardily. Has summary of contents in German at end of each vol. Rich in illustrative primary materials, not only of beliefs, in a strict sense, but also of mythology, cult and customs, witchcraft, etc.

Martius, Carlos Friedrich Philip von. Natureza, doenças, medicina e remedios dos indios brasileiros (1844); edição ilustrada; tradução, prefacio e notas de Pirajá da Silva. São Paulo, etc., Companhia editora nacional 1939. xxxii, 286 p. (Biblioteca pedagogica brasileira. Serie 5. Brasileira vol. 154.)

First Portuguese translation of Martius' *Das Naturell, die Krankheiten, das Arzththum und die Heilmittel der Urbewohner Brasiliens*, München 1844, a fine and comprehensive treatise in the physical constitution, food and drink and other environmental influences on health, diseases and their treatment, of the Indians of Brasil.

Rosenberg, Tobías. Curiosos aspectos de la terapéutica calchaquí. Tucumán, Argentina, General impresora 1939. 156 p.

Observations on witchcraft, beliefs, cures, folk medicine and exorcism in northern Argentina.

Simpson, G. E. Haitian magic. Social forces (Baltimore) 1940, XIX, 95-100.

Whitman, William. Xube, a Ponca autobiography. JAF 1939, LII, 180-193.

Account of a *xube*, which means a person who has control over supernatural powers, among the Ponca Indians of Oklahoma. Includes many details of witchcraft interest.

FOLKSPEECH

Benvenuto Murrieta, Pedro M. Ecuatorianismos y peruanismos. Revista de la Universidad Católica del Perú (Lima) April 1939, VII, no. 1, p. 141-150.

Benvenuto Murrieta, Pedro M. Vocabulario hispanoamericano; acepciones comunes a Puerto Rico y el Perú. Sphinx, revista del Instituto superior de lingüística y filología de la Universidad mayor de San Marcos (Lima) 1939, III, nos. 4-5, p. 53-59.

Abc list of over 100 words, with meanings, listed in A. Malaret's *Vocabulario de Puerto Rico*, which are also current in the Spanish of Peru, but not so indicated by Malaret.

Capdevila, Arturo. *Babel y castellano*. Buenos Aires, Losada 1940. 189 p.

Literary essay in defense of "pure" and uniform Spanish. In deriding the claims of a "national" Argentine language, he gives interesting data on the local folkspeech of Buenos Aires, especially concerning the familiar 2. person pronoun.

Castex, Eusebio R. *Pasatiempos lexicográficos*. Buenos Aires, Ed. Araujo 1940. 70 p.

Short studies on the meanings of certain words.

Clark, J. D. *Similes from the folkspeech of the South*. SFQ 1940, IV, 119-133.

Indicates some categories, structural points, the antiquity and place of origin of some examples. Rich in examples but sketchy in consideration of technical problems. Raises interesting question of relative frequency of various types of things associated.

Clark, J. D. *Similes from the folkspeech of the South: a supplement to Wilstach's compilation*. SFQ 1940, IV, 205-226.

2,026 entries, in one abc file, compiled in 1939-1940, with the help of students at North Carolina State College.

Dávila Garibi, José Ignacio. *Del nahuatl al español*. Tacubaya, D. F., Mexico, Instituto panamericano de geografía e historia 1939. 406 p. (Pub. no. 40.)

A comprehensive linguistic study, important for Nahuatl contributions to the Spanish folkspeech of Mexico.

Franco, Alberto. *El Diablo en algunas expresiones del habla popular argentina*. FICU Dec. 1940, no. 2, p. 15-17.

Lists 69 proverbs and expressions, with notes.

Hayes, Francis C. *Should we have a dictionary of gestures?* SFQ 1940, IV, 239-245.

Good general discussion of this inviting and little worked field.

Henríquez Ureña, Pedro. *Para la historia de los indigenismos; papa y batata; el enigma del aje; boniato, caribe, palabras antillanas*. Buenos Aires, Imp. de la Universidad 1938. (Biblioteca de dialectología hispanoamericana, del Instituto de filología, de la Facultad de filosofía y letras, de la Universidad de Buenos Aires, anejo III.)

Herrera, F. L. *Filología quechua; etimologías de algunos nombres vernaculares de plantas indígenas en el departamento del Cuzco*. Revista del Museo nacional (Lima) 1939, VIII, no. 1, p. 81-98.

Howsley, L. B. *Argot; a dictionary of underworld slang.* Seattle, Washington. The author, box 575, 1939. 56 p.

L., F. *Questões de filologia: carioca.* Fronteiras (Recife, Brasil) Feb. 1940, IX, no. 2, p. 8 and 11.

Study of this Tupi word, which is used popularly to designate all that is native and typical of Rio de Janeiro.

Loorits, Oskar. *Ununevast kultuurimiljööst; mit einem Referat: Aus verschollenem Kulturmilieu.* Tartu Aratrükk Eesti teaduste akadeemia aastaraamatust 1940. 123 p. (Commentationes archivii traditionum popularium estoniae 12.)

Summarized in German, p. 117-123. Interprets 6 folk expressions.

Malaret, Augusto. *Los americanismos a través de los siglos.* Universidad Católica bolivariana (Medellín, Colombia) 1940, IV, no. 14, p. 311-329.

Abc list of over 300 words, from early colonial histories, with their meanings and some indication of their geographic spread.

Mariano Filho, José. *Expressões regionais da architectura tradicional brasileira.* Fronteiras (Recife, Brasil) Jan. 1940, IX, no. 1, p. 6.

Mauricéa, Christovam de. *Nomes geográficos aborígenes; glossário popular.* Rio de Janeiro, Fran de Souza-Pinto 1939. 53 p.

"... etimologia e significação dos nomes aborígenes incorporados ao patrimônio geográfico nacional," from Tupi-Guarani.

Mendes de Almeida, Fernando. "Pranto de Maria Parda." *RAMSP* ano VI, vol. LXV, p. 253-314.

Examines 365 words and expressions from this Renaissance work of the Portuguese dramatist, Gil Vicente, which throw much light on the folkspeech of Brasil.

Neiva, Arthur. *Estudos da lingua nacional.* São Paulo, etc., Companhia editora nacional 1940. xxxviii, 370 p. (Biblioteca pedagógica brasileira. Serie 5. Brasileira. vol. 178.)

Dos vocabularios de brasileirismos. Da influencia do tupi-guarani no falar brasileiro.

Perdigão, Edmylson. *Linguarajar da malandragem; prefacio de Evaristo de Moraes.* Rio de Janeiro, Ed. of author 1940. 123, xix p.

27 brief sketches illustrating various types of petty crimes, and utilizing in these accounts slang words typical of the criminals involved, words current in the underworld of Rio de Janeiro. These words are listed and explained at the end of every selection, and combined in one abc glossary of nearly 350 words at the end.

Pincherle, Alberto. El problema de las lenguas criollas. *Sphinx*, revista del Instituto superior de lingüística y filología de la Universidad mayor de San Marcos (Lima) 1939, III, nos. 6-7, p. 107-113.

"*Criollos* se llaman los idiomas en que una lengua indoeuropea se ha transformado al ser hablada por poblaciones de color," p. 107.

Rojas Carrasco, Guillermo. Filología chilena; guía bibliográfica y crítica. Santiago de Chile, Universo 1940. 300 p.

El problema ortográfico. Lexicología y lexicografía. Diccionarios y estudios de vocablos. Estudios de lenguas indígenas. Gramática y métrica históricas. Etimología y semántica. Gramática general y estudios especiales. Estudios de lingüística general. Folklore.

Rossi, Vicente. Filología i filolorjía; confabulación antiarjentinista; elementos para la gramática nacional rioplatense. Río de la Plata [Cordoba, Imp. Argentina] 1939. 106 p. (Folletos lenguaraces 23.)

Highly entertaining discussions on the popular language of Argentina and Uruguay, of special interest on the local usage of certain words.

Rossi, Vicente. Martín Fierro, su autor i su anotador; dichos, refranes, voces. 1.º Río de la Plata, Imp. Argentina 1939. 97 p. (Folletos lenguaraces 24.)

Seeks to explain the meaning of about 90 folk words, phrases, and proverbs found in Hernández's *Martín Fierro*.

Roy, Ralph L. Personal names of the Maya of Yucatan. Washington, D. C., Carnegie institution of Washington, pub. 523, June 10, 1940, p. 31-48. (Contributions to American anthropology and history 31.)

Naming customs, including nicknames, titles and manner of addressing persons of importance.

Sanches, Edgard. *Lingua brasileira*; 1. tomo [only one pub.]. São Paulo, Companhia editora nacional 1940. xlii, 340 p. (Biblioteca pedagógica brasileira. Serie 5. Brasileira. vol. 179.)

In defense of a Brazilian language. Considers the history of its development and of what has been said on the question. Has much of interest for folk speech.

Selva, Juan B. La unidad del castellano y el problema de la pronunciación en la Argentina. *Boletín de la Academia argentina de letras* (Buenos Aires) 1939, VII, no. 27, p. 413-430.

Storni, Julio S. Interpretación de algunas voces indígenas. Tucumán 1939. 15 p.

Vázquez, Honorato. *Reparos sobre nuestro lenguaje usual*. Quito, Ed. ecuatoriana 1940. vii, 442 p. (Pubs. de la Academia ecuatoriana correspondiente de la española.)

Serves partially as a dictionary of Ecuadorean folkspeech, but also tries to enrich the Spanish of Ecuador by listing meanings and citing passages from Golden Age authors of Spain. The introduction of Julio Tobar Donoso is of interest for its bibliography and explanation of the genesis of this work.

Woolf, Henry Bosley. *The old Germanic principles of name-giving*. Baltimore, Johns Hopkins press 1939. xii, 299 p.

Reviewed by Norman E. Eliason in SFQ 1940, IV, 256.

PROVERB

Franco, Alberto. *El Diablo en algunas expresiones del habla popular argentina*. FICU Dec. 1940, no. 2, p. 15-17.

Lists 69 proverbs and expressions, with notes.

Hench, Acheson L. *To come to fetch fire*. JAF 1939, LII, 123-124.

On the currency in Virginia today of this proverbial phrase meaning 'He came for a moment and then left,' also found in Chaucer.

Mauricéa, Christovam de. *Espirito e sabedoria; repositório de adágios e provérbios*. Rio de Janeiro, Fran de Souza-Pinto 1938. 178 p.

Some 2,000 adages and proverbs, grouped under 218 topics or keywords in abc order. No notes nor details of sources.

RIDDLE

Almeida Oliveira, Sebastião. *Cem adivinhas populares*. RAMSP 1940, ano VI, vol. LXVI, 59-76.

100 riddle texts from Tanabi in Brasil.

Carrizo, Juan Alfonso. *Dos antiguallas tradicionales*. FICU Dec. 1940, no. 2, p. 13-14.

Traces back to Spain the current practice in western Rioja in northern Argentina of preceding the statement of any riddle with *¿Cosa y cosa?* to which the hearer responds *¿Qué cosa?*

Rodríguez Rivera, Virginia. *Breves notas sobre las adivinanzas en México*. *El nacional* (Mexico, D. F.) Feb. 4, 1940, p. 11, and Feb. 11, 1940, p. 11.

General remarks il. with numerous riddles.

Chapel Hill, North Carolina.

BOOK REVIEW

The Gift to Be Simple: Songs, Dances and Rituals of the American Shakers. By Edward D. Andrews. New York: J. J. Augustin Publisher. Pp. xi + 170. 1940.

Beyond a number of hymnals and songbooks, a monthly journal, and a few early accounts of their own origin, tenets, and social order, the United Society of Believers in Christ's Second Appearing published little for or about themselves. Ever since 1781, however, when Valentine Rathbun set forth his *Brief Hints* concerning the new sect, "old Adam's crew" in the outside world have kept up a strong and continuous interest in these latter-day saints. Mr. Andrews' useful bibliography, though it lays no claim to exhaustiveness and omits such recent studies as Daryl Chase's *The Early Shakers* and Edward F. Dow's *Portrait of the Millennial Church*, lists a score of items for the first half of the nineteenth century alone. Interest in the moribund sect has evidently revived in the past decade. The worldlings who have written about the Shakers include Horace Greeley, Whitman, and William Dean Howells, and they range from early travellers, sometimes slanderous, to such candid students as the present author and Professor George Pullen Jackson, who has contributed to this volume a brief survey of Shaker musical theory and practice.

The title of this book, taken from an early Shaker song which the author attributes to the great revival period of "Mother Ann's Work" (1837-1847), is happily chosen, for it suggests the cardinal Shaker virtues of simplicity and the humble heart, combined with joyousness in laboring toward "the valley of love and delight":

'Tis the gift to be simple,
'Tis the gift to be free,
'Tis the gift to come down
Where we ought to be.

One finds much of humility in the Shaker songs, but no dour spirit or expression. It is pleasant to observe that folk so far removed from the world, the flesh, and the devil could take the happy liberties they did with the products of carnal inspiration. Having spread from New York and New England to Kentucky and Ohio, and already equipped with the musical tradition of the Baptists and Methodists, our early American "Believers" solved the problem of creating a whole new body of religious song for themselves by "plundering the carnal lover". One of the hymns proclaims this jolly piracy:

Let justice seize old Adam's crew,
And all the whore's production;
We'll take the choicest of their songs,
Which to the Church of God belongs,
And recompence them for their wrongs,
In singing their destruction.

So one Shaker hymn is a frank parody of Burns's "For A' That," and "merry tunes" were common, among them "Yankee Doodle," "Over the River to Charley," and an English dance-song, "Nancy Dawson," the history of which runs briskly back to the performance of a horn-pipe in Gay's *Beggars' Opera*.

Nor was the Shaker symbolism gloomy. A cheerful little "welcome" song with a light-hearted cadence, which we are told was one of many used in the communal houses to greet visitors, ran thus:

Welcome here, Welcome here, All be alive And be of good cheer.
I've got a pie All baked complete, And pudding too That's very sweet.

A "drinking song" appearing in many of the Shaker collections was appropriately set to a tune very like "Yankee Doodle." It exhorted Believers to drink "of Mother's wine."

If it makes you reel around, If it makes you fall down,
If it lays you on the floor, Rise and drink a little more.

"The Gift of spiritual wine," comments a grave Shaker elder, "carried a great evidence of its reality, by the paroxysms of intoxication which it produced, causing those who drank it to stagger and reel like drunken people." The good cheer was not always of the disembodied variety. Andrews draws from Mary Dyer's *Portraiture of Shakerism* the account of a "union meeting" where there were pipes to smoke, melons, apples and nuts to eat, and cider to drink. The brethren and sisters, sitting in two rows facing each other, sang such "merry love songs" as

I love the brethren, the brethren love me,
O! how happy, how happy I be.
I love the sisters, the sisters love me,
O! how the happy, how happy I be.
How pretty they look, how clever they feel,
And this we will sing when we love a good deal.

Evidently the composers of most of the songs, hymns, and anthems were no illiterate persons. Richard McNemar did much for Shaker music under the learned pseudonym of "Philos Harmoniae". Many of the first hymns and anthems employed sophisticated literary speech, or rang with the rhythmic phraseology of the Bible. Many were doctrinal; a few were narrative, such as the ballad-like "Mother," which recounts the trials and triumph of Ann Lee. Solemn or cheerful, they were stirring songs, as Andrews remarks, for they sprang from fierce conviction. Shaking was "no foolish play". The issue was damnation or eternal life.

Side by side with these, there flourished a mass of nonsense rhymes ("Ine vine violet" is the prettiest), laughing songs, "vision songs", many in "unknown tongues", and, least attractive of all the Shaker outpourings, a quantity of "racial" songs composed in various species of "Indian," "Negro," "Turk," "Eskimo," "Chinese," or "Hottentot." Several of the "racial" examples given in this volume

are, suitably enough, in unknown tongues; others range from the naive and ungrammatical quality of the "Indian" "humility song" (or "low song"),

Now me've come down
From great big and high up,

down to plain gibberish. To discover much meaning or beauty in these would demand a strong potation of spiritual wine. But they satisfied the strong dramatic instinct of the Believers, which enabled them to return to a state of child-like innocence or unrestrained primitivism by "making believe"—a recreation in which, no doubt, their souls were uplifted and sustained. So, too, with the nonsense rhymes, close akin to play-party or counting-out songs, and with the naive ideas and imagery of the numerous little "gift" songs, all done with appropriate dramatic action in the Shaker services. Many "gifts" and rituals—tossing and catching balls of love or of simplicity, chasing the devil, scrubbing one another with "sponges", sowing seed, blowing imaginary golden trumpets—were essentially games. Shooting the devil was a very lively revival ritual. In this, the congregation administered a collective kick to the enemy and then, with cries of "See him dart!" or "Kill him!", all rushed to the "spiritual arsenal" for weapons with which to fight "Old Ugly."

Most remarkable of the Shaker compositions, perhaps, were the "vision" and "gift" songs and the inspired messages, hundreds of which were produced in the years following the revival of 1837. These communications were directly inspired, being received in trances or dreams, the "instruments" said, from Mother Ann or other early leaders, or from the Heavenly Father, or from the Saviour, or from historical figures, Biblical saints, and angels with musical but hitherto unrecorded names. The messages might be prophecies, warnings, or promises, or they might be spiritual or metaphorical presents of crowns, cakes, cups of wine, balls of love, leaves from the tree of life, "shining gems," and other rewards. They frequently took pictorial form. Favorite designs were the musical instruments: golden harps, horns, drums, "dulcimers of music," etc. Clearly, instrumental music was welcome in heaven. One is startled to learn, too, that many of the songs and gifts came direct from persons not overly close to the Shaker cult. Some historical donors—Washington, Jefferson, William Penn, Artaxerxes, and Christopher Columbus—had been converted in the spirit life. Others are more surprising. Chosen "vessels" reported the receipt of songs from Napoleon, Mahomet, Mary Queen of Scots, Marshall Ney, Osceola, Queen Elizabeth, Nero, and Alexander Pope. Mr. Andrews does not labor the psychology here. He points out that the "instrument," in the grip of the mystic afflatus, either dreamed, imagined, or *felt* sincerely that the gift came from such and such a spirit.

These and many other aspects of the Shaker ritual are described in this volume, together with a welcome amount of illustrations in the shape of texts, tunes, and engravings. The dances in all their variety—"square order shuffle," "step songs" or marches, intricate

ring dances, "checks"—are described and diagrammed, and observers like Greeley are quoted to indicate how readily, in the excitement of the celebrated "quick meeting" or "Shaker high," this method of "laboring" for the "gifts of Mother" could develop into a frenzy of rapturous movement. It was evidently in such dances, and in the more measured performance of rituals involving symbolic pantomime, that the communal genius of the sect reached its highest point.

To conclude, then, it should be said that in their songs the Shakers seldom rose above the level of doggerel. But even in their doggerel is the evidence of genuine devotion; and the expression, full of the simpler Biblical metaphors which were also dear to the Nonconformists of the sixteenth and seventeenth century, occasionally has the charm of child-like earnestness or gaiety, accentuated by a pleasing tune. The ritualism of the Shakers was a true folk art, in the sense that all they composed, whether racial impersonation, tune, words, march or dance, was intended for communal use; everything reflected the thought and aspiration of the whole group, and provided the emotional outlet through which the restrained Shaker spirit could find release for "the urge to play, to love, to create."

The heyday of the Shakers was brief. Their communities now number but four, and their total membership less than a hundred. Yet in their time they wove a curious—indeed, in many ways, beautiful—strand in the fabric of our national culture. One need neither indulge in the sentiment of such books as Clara Sears's *Gleanings from Old Shaker Journals*, nor overlook the ignorance, obscurantism and pathological mysticism out of which grew the cult of "Mother" Ann Lee, to respect the simplicity and sincerity of many of its devotees. Their travel toward Zion's kingdom was marked by a curious primitivism and naiveté. But when gospel simplicity begets such mature virtues as humility, self-discipline, and a singleness of purpose that gives vitality to work and deed, it must command respect. Some of the Believers faced mob violence with fortitude and courage; many of them kept alive for several generations the strange anachronism of a monastic society, practicing celibacy, oral confession, and community of goods, and dedicated in singleness of heart to the doctrines of continence, non-resistance, and withdrawal from this world. We accordingly owe thanks to Mr. Andrews for this book.

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